

A Year In John's Gospel



Digitized by the Internet Archive
in 2024

242.2
K384
c.2

A Year In John's Gospel

Devotional Studies for Every Day

By
ANNIE RICHARDSON KENNEDY

THIRD PRINTING



THE MASTER'S COLLEGE
POWELL LIBRARY
SANTA CLARITA CA 91321

242
Ken

10417

NEW YORK CHICAGO
Fleming H. Revell Company
LONDON AND EDINBURGH

~~LIBRARY~~

Copyright, 1923, by
FLEMING H. REVELL COMPANY

New York: 158 Fifth Avenue
Chicago: 17 North Wabash Ave.
London: 21 Paternoster Square
Edinburgh: 75 Princes Street

To
MY HUSBAND

Foreword

JOHN'S Gospel has been chosen for these meditations as the Person and Work of Christ is set forth there in such a distinctive way. We are told He is the Source of Life, as well as the Sustainer of that Life. Our hungry hearts and longing souls are crying out for life, richer, fuller! It may be we are not looking for it in the right place. Christ said, "I AM the Bread of Life." He also made the startling statement that we may eat and drink Him—"He that eateth my flesh and drinketh my blood." Is this figure of speech true? We often read of the transfusion of blood from one person to another to save life; this is a beautiful illustration of what these words mean. It is the passing of the life of one person into another. Our Lord wishes to do just this for us.

We may feed upon this Bread from Heaven, and He will build Himself into our very life, even as eaten bread builds itself into our flesh. How? The act of faith is the act of appropriation; the larger the faith the greater the strength and growth. In John's Gospel we behold this Bread broken for us. Through the break, wondrous rays of light and life are seen. Partaking of this Bread we come to know the abundant life—*believing we have life*. Nothing short of this oneness of life brings joy to Christ or satisfies us. Bread of God, feed us anew with Thyself!

A. R. K.

New York City.

CHRIST THE WORD

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.—JOHN I: 1, 2.

“**T**HE Greek term ‘Logos’ means a thought or concept; or the expression or utterance of that thought. The collective thought of God and all the treasures of Divine wisdom are in Christ. In the Being, Person and work of Christ, Deity is told out.” God had spoken to man through partial revelations—His word in nature and His word spoken through His servants—but now we have the perfect knowledge of the Truth unfolding through Christ and His Spirit. His *Word* is the express image of His person and the brightness of His glory. Does God love? Is He true? Christ is the answer. He reveals the heart of the Father God. The Father was the passion of His life. God put Himself forth because there was in Him the necessity of loving and being loved. The outcome was Christ, the Word. The Word was from the beginning, but man did not recognize the partial revelations, so He came in flesh and blood.

PRAYER

GOD of all grace, our Father, Redeemer, Friend and Portion, we bow in adoration at the beginning of this new year. Lord, Thou hast endowed us with the universe! Thou hast made us partakers of Thine own nature, given us Thyself! We thank Thee that the words of Jesus are Thy words; the tears of Jesus express Thy compassion; the unutterable love of Jesus shows Thy Father-heart. Through Him we reach Thee, trust and apprehend Thee. We thank Thee for our Saviour. Give us the intimacy of a little child, for His sake. Amen.

CHRIST THE LIFE

All things were made by him ; and without him was not any thing made that was made. In him was life ; and the life was the light of men.—JOHN 1 : 3, 4.

THERE is no eternal life apart from Christ. “The life is called eternal because it was from the eternity which is past unto the eternity which is to come—it is the life of God revealed in Jesus Christ, Who is God. This life of God, which was revealed in Christ, is now imparted in a new birth by the Holy Spirit, acting upon the Word of God, to every believer on the Lord Jesus Christ. The life thus imparted is not a new life except in the sense of human possession—it is still that which was from the beginning. But the recipient is a new creation. The life of God which is in the believer is an unsevered part of the life which eternally was, and eternally is, in Jesus Christ—one life in Him and in the believer ; Vine and branches ; Head and members.”

PRAYER

MY Father God, I thank Thee that Thy thoughts toward me are thoughts of peace and not of evil. Christ Jesus certifies this fact to me. Apart from Him there is no life, and no effectual and intimate disclosure of Thee. In Christ is abundant life. My Father, I cannot distinguish between Christ and Thee. In secret I look into Thy countenance and it is Christ's countenance I see. I seek to do Thy commandments in life and behaviour, and I find myself running Christ's errands. I praise Thee that Christ reveals Thy true Fatherhood, Thy longing after me, Thy redemption, Thy bounteous gifts and love. The bearing of my heaviest burden of sin, and every lesser burden, I do not know. I praise Thy great and glorious name ! Amen.

CHRIST THE LIGHT

And the light shineth in darkness; and the darkness comprehended it not.—JOHN 1:5.

THIS life which was the light of men now became manifest—a shining forth. The veil and shadow of error was over all, yet the Light shone in the darkness, and implored them, “while ye have the Light believe in the LIGHT.” The One speaking was the expression of God’s substance and the effulgence of His glory. I am to be a child of the Light. For this reason He came to break the veil in twain; to lift the shadows; to bring truth to error and to shine through the darkness, but the darkness laid not hold of the Light, nor did it master it. Let me ever remember that Christ is light of truth for my ignorance; He is light of holiness for my impurity; He is light of joy for my dispeace. Pre-eminent and solitary is the light of Jesus. He is like the unapproachable and lonely splendour of the sun. He gives what no one else can give. And thus my midnight is changed to noonday.

PRAYER

THE entrance of Thy Word giveth Light, Lord God. Illumine the darkness. Lift the shadows and the fogs of intellectual error until we see Him Who said, “I AM the Light.” May we be like the moon, opaque and dark, taking the glory of the Sun and rejoicing in it, until we become a thing of beauty. How freely and lavishly the Sun shines forth! Make us lights shining forth with His lustre. May we lay hold of the Word of Life. Send forth the flash-light of the Spirit of Truth to illumine the page as we read. May this same light reveal the hidden things of darkness in us—and consume them! Make us transparent epistles. Manifest Thyself, O God, in Jesus’ name. Amen.

MINISTRY OF JOHN BAPTIST

There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, that all men through him might believe. He was not that Light, but was sent to bear witness of that Light.—JOHN 1:6-8.

“**B**EHOLD, I send my messenger”—a sent-one! The real Light which enlightens every one, was coming into the world, and he, the sent-one, came for the purpose of witnessing (this is a gospel of witnessing), to bear testimony to the LIGHT. He, too, was a burning and a shining light. His ministry was to ignite, to set others on fire, and in the burning and revealing the true Light shone forth. There must be a burning before there can be a shining. This man was consumed, burned out. He must increase, but I must decrease. What kind of lights are we? Is our torch seen? What does it reveal? Christ or self? Can we start a conflagration which will burn out the dross and the evil, leaving in its train only a ray of the true Light?

PRAYER

THOU Holy Sent-One, send Thy light with its revealing and illumining into the deepest recesses of our being, into every nook and corner. Burn out the dross until Thou dost see only Thine own likeness there. Shine through us. Empty us. Fill us with Thyself—the true Light. May we be steadfast rays. May no stray winds of doubt cause us to waver. May our cry be Life! Life! Light! Light! Then make us potent forces, warm with Thy life, in carrying this life to others. Send us out burning, shining, witnessing! May Thy glory be seen. Amen.

JESUS CHRIST, THE TRUE LIGHT

That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not.—JOHN 1:9, 10.

I AM the Light of the world. He that followeth me shall not walk in darkness, but shall have the light of life. As long as I am in the world, I am the light of the world. I am come a light into the world that whosoever believeth in *Me*, shall not abide in darkness." He is the LIGHT, but shineth in darkness, understood and apprehended only by faith. He Who said, "let there be light," at the beginning, now comes in a new revelation to the world He has made, but the world (mankind) knew Him not. Enduring and everlasting is the true Light. Nothing quenches Christ's light. Sometimes we may think it is vanquished in the Church or in our own hearts, but a time of refreshing comes from Jesus, the true Light, and it leaps up afresh. Against it death and hell cannot prevail; it is eternal. Praise God!

PRAYER

OUR Redeemer, Friend and Saviour, we would follow Thee. Light our lamps; keep the light burning, we pray Thee. We praise Thee that in Thy light shall we see light. May Thy Holy Spirit continue to brood over our hearts, generating there new life and light. The power is Thine. Thou art the Leader, Guide, and Burner-out. In flame our hearts. Shape our thoughts. May we be simply conveyors for Thee to work through, bringing life to the dead, sunshine to the sad, strength to the weak, salvation to the lost. Shine through us so that darkness will flee at Thy coming. Sun of Righteousness, use us for lights in a dark place. Amen.

THE TWO CLASSES: SONS AND UNBELIEVERS

He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.—JOHN 1: 11-13.

HE came unto His own folk (things) and they received Him not. “Ye will not come unto me that ye might have life” was His pleading, wooing cry. But those who received Him to them gave He power (authority) to become (by faith) the children of God. It is the Father’s will to give us life—make us partakers of His own life. The power is His, but as we by an act of the will receive Christ, faith is given (faith is the gift of God) by the Spirit of Life, and we come into the family of God—become one of the many sons He is bringing to glory. We, therefore, owe this birth of ours to God, and not to human blood or impulse. If we accept the Son we have the very nature, life and Spirit of God. His word to unbelievers is: He that believeth not the Son shall not see life. Ye prefer darkness to light. Whither I go ye cannot come.

PRAYER

OUR Father God, how can we thank Thee for the gift of Thy Son, our Saviour, Who has given us eternal life! We are Thine. Praise God! Help us to see our inheritance—and Thy inheritance in us! Give us the upward look—and the downward look! Thou art looking for an inheritance in the saints. May we not fail Thee. What a calling! Kindle to flame the Divine spark within us. Work out Thy gracious will in our lives. Make us partakers of Thine own power, majesty and glory. We praise Thee that Thou hast indeed done this! Equip us to reflect Thine own image and do Thy work. Amen.

THE INCARNATION

And the Word was made flesh, and dwelt among us,
(and we beheld his glory, the glory as of the only
begotten of the Father,) full of grace and truth.

—JOHN I:14.

CHRIST, the only begotten of the Father, declares that there must be a Father, the source of life. He is to reveal Him to His creatures; to show us His glory and grace and bring us home. The Father so loved that He gave His only begotten Son. Here is love in essence. Love's impulse is sacrifice—to give one's life to beget another, or to give what is most precious to us to another. Love, by the sacrifice of itself, makes others partakers of the same life. Immanuel, God with us. Christ, the incarnate fullness of the Godhead made manifest—the perfect revelation—in Whom are hid all the treasures of Divine wisdom and knowledge, all the grace and truth. So the WORD (Logos) became flesh and tarried among us and we have seen His glory, which is the Father's and ours as partakers with Him—I have given them the glory Thou gavest Me. What a gift!

PRAYER

THOU God of all glory, we thank Thee for the gift—Thine unspeakable gift! We thank Thee that even here and now we are partakers of Thy life and glory; that we are hid in Christ with God. Keep us beholding with unveiled faces! While we are doing this Thy Spirit changes us. Praise God! Let the beauty of the Lord our God be upon us! We thank Thee that Thou dost work for those who wait for Thee. Burn out the dross, not with a smouldering fire, but with a blaze which will reflect Thine image. May we live radiant lives! Shine through us. Reveal Thy glory which is ours *now*. Fill us with Thyself. It is all of Thee. Amen.

THE WITNESS OF JOHN BAPTIST

John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me.—JOHN 1:15.

THE sent-one is a witness. A witness has a three-fold mission. First, he can only testify to that which he knows. Second, the meaning of the word is to see—one who has had a vision. “Behold, the Lamb of God who is to remove the sin of the world!” In the early Apostolic days a witness was chosen because he could testify of the resurrection of Christ. The resurrection-power of Christ in the life is the test of a true witness to-day. Did John have this vision when he called Jesus the Son of God? The Greek meaning of the word is martyr. John was a true witness. He was a voice with a vision—Look, here is the Lamb of God!—and when his work was finished he laid down his life.

PRAYER

O, THOU Lamb of God, Who hast removed the sin of the world, Whose blood keeps cleansing, we thank Thee that we know this and can testify to Thy wondrous love. Give us the spirit of this witness—just a voice! May we not be seen or heard. Speak Thou through us. Keep our vision clear, free from the veils of the flesh and from the mists of doubts; be Thou a living, bright reality always, living out Thine own life within us. We praise Thee that our eyes are upon Thee! If Thou dost so honour us as to ask us to be a living sacrifice, and to live as Thou didst live here, we thank and praise Thee. Enable us to lay down our lives for the brethren. Amen.

CHRIST'S FULNESS

And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ.—JOHN 1: 16, 17.

HE fulfilled (filled full) that which was predicted. He brought to completion all that had gone before, and in the doing of it those who touched Him partook of this fulness, good measure, pressed together, running over, crammed full, levelled up, covered over by the grace after grace. Grace is the kindness and love of God our Saviour toward man . . . not by works of righteousness which we have done. Under law God demanded righteousness; under grace He gives righteousness to us. Law was given; grace came. Law has to do with works; grace has to do with faith. Law blesses the good; grace saves the bad. Under law we can earn blessings; under grace blessings are a free gift.

PRAYER

OUR Father, we praise Thee for Jesus—of His grace have we received. May we open up every room of our being to receive Him in all His fulness until everything mean and base is crowded out. May His touch be living, vital, close. Fill us to overflowing. May this same grace reach those we touch. We have received; teach us how to give out. Make us true representatives of Thee here, conveying life to the lost, strength to the weak, sunshine to the sad. Rivers of grace are flowing by! Help us to let go as we launch out conscious of the mighty power there is to lift and keep us through faith. May we apprehend and appropriate. Fill us full of Thyself. Make us a blessing for Jesus' sake. Amen.

THE DIVINE ONE

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.—JOHN 1: 18.

“**G**OD, veiled in angelic form, and especially incarnate in Jesus Christ, has been seen of men. He hath declared Him (unfolded Him), led Him forth, *i. e.*, into full revelation. He that hath seen me hath seen the Father. I have manifested forth thy name.” Name stands for character and life. “I have given them the words thou gavest me”—the outbreking of God’s life. In all that He said, in all that He did, in what He was, He showed forth God. One has said, “The Father God no one has ever seen. The Only-Begotten God, Who lived in the most intimate and tender relation imaginable with the Father, it is He Who has always been the Spokesman of God.” For God *so* loved He gave Himself in the person of His Son.

PRAYER

THOU holy Son of God, clear our vision. Reveal Thyself. We praise and thank Thee for Thy wondrous love—and for Thyself! Produce Thine own life in and through us. We marvel at our high calling!—to reveal Thee to others. Remove every obstacle. We yield to Thy Holy Spirit within. We thank Thee that our poor hearts are Thy dwelling-place. May the cleansing, burning work go on. Do not leave us to ourselves. May the impulses of the old nature cease. Pervade our entire being. By any flood of fire or pain make us clean, we pray Thee. We are Thy temples. We praise Thee that Thy Presence is always with us. May our eyes not be holden. Reveal Thy glory for Jesus’ sake. Amen.

JOHN'S EXAMPLE

And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No.—JOHN 1: 19-21.

JOHN BAPTIST is humble. He tells the inquirers that he is not the Prophet, not Elijah, not the Christ. He loves the lowly walk, the servant's place, the meek and quiet spirit. He bids me remember that there is no room for pride in my life. He tells me that it is faithfulness not ability that is rewarded. He tells me that God cannot use me, and that my power over my fellowmen will be marred, if I yield to conceit, if I exalt my own powers and capacities in any way; or if I cater to applause and praise of myself. John is Christ-centered. His whole being gravitates toward Jesus—his affection, his thought and speech. What is my vision? Let me portray Him as I see Him. It will not be in vain.

PRAYER

O CHRIST, be Thou the center and circumference of my life, I pray Thee! Fill my horizon. Control my mind. Govern my words. Beautify my life. When others look at me may they see Thee. I thank Thee that there can be an individual message of Thee, intimate, fresh, spontaneous. May my testimony ring clear and true. I may not sound the deeps or scale the heights, but I can speak out of the abundance of the heart. Praise God! I may not be eloquent or epoch-making, but I can let Thee live out Thine own life in me. Work in me to do of Thy good will and pleasure. I am in Thy hands for Thy pleasure. We adore Thee that Thou canst so use a poor, weak, human mortal. Amen.

THE VOICE OF THE WITNESS

Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness.—JOHN 1:22, 23.

JOHN BAPTIST does not bulk large; he is a voice, a mystery, a finger-post; a prelude to the approach of the King. His message is, Level the way, make it straight, remove the obstacles, for it is a narrow way. What sayest thou of thyself? Only a voice. John had come to speak of Jesus, and this is ever the message of the witness—Jesus only. If we act on this principle of self-effacement we will find that Jesus exalts those who humble themselves—He must increase, but I must decrease.

“I am a voice, thou sayest, thou holy John,
If voice thou art, why was thy father dumb?
O silence strange! which while I muse upon,
I see thy voice from God, not man did come.”

PRAYER

OUR Father God, may we die to self—every expression of it. Bring every thought into captivity to the obedience of Christ. May we study only to be approved unto God. We would please Jesus. May we be true witnesses. Use us in any way—as a voice that cries, as a finger-post, as an instrument ready at hand. We praise Thee that the voice may be the voice of One Who said, “I will walk within you,” and “this is the way, walk ye in it.” Only thus will our Lord be honoured, loved, exalted. We ask it in His name. Amen.

CHRIST THE LORD (JEHOVAH—I AM)

Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?—JOHN 1:23-25.

DR. SCOFIELD says of this name of God: the primary meaning of the name Jehovah is the *self-existent One*. Literally, He is Who He is, therefore the eternal I AM. But Havah from which Jehovah, or Yawhe is formed, signifies also to become, that is, to become known, thus pointing to a continuous and increasing self-revelation. Combining these names of Havah, we arrive at the meaning of the name Jehovah: He is the self-existent One Who reveals Himself. In the light of this fact how clear and plain it makes the LORD's words, "He that hath seen me hath seen the Father." So the witness tells these Pharisees that he is the voice of him that crieth in the wilderness, prepare ye the way of the LORD, make straight in the desert a highway for our God. What a mission!

PRAYER

WE thank Thee, our Father, that we have seen Thee in the face of Jesus Christ. We thank Thee also that our standing in Him is complete and entire; we therefore have access into the grace wherein we stand. We praise Thee that the way is wide open into Thy Presence. Clear our vision as to this mighty truth. Continue to reveal Thyself. Make us very sensitive to the Holy Spirit's voice. Give us the listening heart. May fresh revelations of Jesus and His grace come to us daily. In deed and in truth fulfill Thine own mission in and through us. Amen.

CHRIST, THE PREFERRED ONE

John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose.—
JOHN 1:26, 27.

IT is interesting to note that the word preferred means that the One before me literally generated me. At His will I came into being. By His will I am now His witness. He emptied Himself for me. The King of earth and heaven bid farewell to His glory and diadem and came to the lowliest place for me. He Who is very God came to my poverty, shame and grief. It is the wonder of wonders. Compared with it all other marvels are tame. John is calling attention to all this. He is Christ-captivated. He continually points to his glorious Lord. Would that, when others saw me, they were reminded instinctively of Him! Would that they felt the Christ was among them, He whose shoe they were not worthy to unloose. What lessons in humbleness John teaches me!

PRAYER

LORD JESUS, I would have as clear a vision as John Baptist. I pray Thee remove every veil of the flesh, all intellectual barriers, all preconceived notions, all unreal things that seek to bar the way to Thee. I praise Thee for Thy love to me. Thou didst empty Thyself for me! How can I thank Thee, Thou matchless Redeemer and Friend! Dissipate the glamour of my sin. Undermine the stronghold of my selfishness. Quicken my obedience. Lift me into a life of holiness and consecration. The vision and force of Thy great love should be irresistible to me. Its appeal must lead my life and heart in joyful bondage. I pray that it may be so. Amen.

CHRIST, THE LAMB OF GOD

These things were done in Bethabara beyond Jordan, where John was baptizing. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.—JOHN 1: 28, 29.

TO love is to suffer. When Jesus is revealed in His highest glory it is still the glory of the Lamb as it had been slain—slain for the sins of the world. The Lord Jesus had but one aim—to lose His life. Those who share in His glory will be those who have shared in His sufferings and borne His character here upon earth. Oneness as to the path, oneness as to the glory. Partakers of the Divine nature; partakers of the Divine sufferings; partakers of the Divine glory. What a calling! Get the types of the altar and the prospect of the glory into your heart and mind. These are they which follow the Lamb whithersoever He goeth. What new thought of the Father God is conveyed to us here when we remember that the Lamb of God is also the Only Begotten Son of God, or God Himself.

PRAYER

FATHER God, we thank Thee for Christ, the Lamb of God, personified and incarnate. The marvel of Thy love! It is supreme, unprecedented, peerless! Its origin is in Thy heart with its infinite depths of affection. It goes wherever sin and misery are found, and is therefore world-wide in its extent. Father, what is its measure? It is only content when it has parted with the Only Begotten Son. Father, what is its issue? Eternal life at its richest, strongest, holiest, best. Our need was very great. How can we thank Thee? We praise and adore Thee! Live in us, Thou Christ, Who art love illimitable. We would follow Thee. Amen.

THE VISION OF THE WITNESS

This is he of whom I said, After me cometh a man which is preferred before me: for he was before me. And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.
—JOHN 1: 30, 31.

AFTER the word repent is the vision of the perfect sacrificial Lamb, the suffering Messiah. A lamb symbolizes the unresisting innocence and harmlessness of the Lord Jesus—Led as a Lamb to the slaughter! There is no salvation for a lost world but through a Lamb. It did indeed need the Lion of the tribe of Judah to lead a Lamb-life, bearing the awful burden of the world's unbelief and sin, thus bringing man back to his God. He came, in His first Advent, to remove the sins of the world, and not to judge the world. As such John pointed to him, saying, Look! See! Behold! Get your eyes on Him! He taketh away your sins! As the son of the high-priest Isaiah 53rd is enshrined in his heart. "The strange, sweet, solemn cross" is all my boast. Let me look and cling to it! It is all my hope!

PRAYER

OUR Father God, we thank Thee for the vision of Jesus, our Saviour on the cross. Oh, give us eyes to see all that it means for lost humanity! Enlighten the eyes of our understanding. May we see Thine unutterable love! Then help us to see the awful need of a lost world. And seeing, may we go forth pointing to Jesus, high and lifted up, saying, there is life for a look at the Crucified One. May the road to Calvary be a well-worn one. In His name we ask it. Amen.

CHRIST, THE BAPTIZER

And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.—JOHN 1: 32, 33.

JOHN has a baptism—an outward sign of an inward cleansing. It is not in his power to produce the cleansing. The baptism of the Holy Ghost whelms and pervades the whole being, clarifying and refining as surely as gold is purged, as well as creating and maintaining the new life. After the look at the Lamb on the cross, then the enduement with power from on high. It is His own spirit of love and peace that will create, guide, illumine, lead, control. As we yield, He Who is in us fills and works, for by one Spirit we are all baptized into one body. The Spirit like a dove descended and rested on Christ. The dove stands for the new creation. The Creator of it is the Son of God. The dove that Noah sent forth returned not again—she had found a new earth.

PRAYER

JESUS CHRIST, Thou art the Refiner. Purify and cleanse until Thou dost see Thine own image in us, we pray Thee. Thy crucible is hot; Thy cleansing stern. Thou art like a refiner's fire and like fuller's soap. We thank Thee that Thou dost see the need of this work done in us; Thou dost not leave us to ourselves. Thou art determined to redeem us from *all* iniquity. How our souls need a Saviour like this! Refine us into holy whiteness. Make us priests fit to offer up spiritual sacrifices. Thou art our Peace. Amen.

JOHN THE BAPTIST

And I saw, and bare record that this is the Son of God.
—JOHN I: 34.

JOHN the Baptist teaches me the value of the individual life and how much one man can do. Then he teaches me that the desert, the lonely places in life are the best training schools. So in the place of meditation away from the distractions of the world, holding communion with God, I renew my strength and find invigoration of spirit, soul and body. Next, he tells me the highest honour I can covet is to prepare a heart for welcoming the Son of God. Therefore, if God is calling me to a new separation, a desert-experience, to walk alone with Him, I may be sure He is going to use me as a voice, a witness, a sacrifice, as one who stands between. May I, too, be willing to go without the camp bearing His reproach. Let me count it a joy, an honour, and rejoice exceedingly.

PRAYER

FATHER God, as I study this life may I be inspired to be a true witness. May I, like John Baptist, have a personal and intimate message. May my vision be as clear as to Who Jesus Christ is—the Son of God, yea, Very God Himself. Christ has dissipated my darkness, and so may I be an advocate of the Light. May all my shadows flee! May I find in Him the Fountain of knowledge and wisdom, the Spring and Source of holiness, the Bringer of joy and the Author and Perfector of my faith-life. May I be His bondservant. Affections and faculties, work and ways, moments and hours, I dedicate to Him. Amen.

THE PUBLIC MINISTRY OF JESUS

Again the next day after John stood, and two of his disciples; And looking upon Jesus as he walked.—JOHN 1: 35, 36.

THIS is His human name. In Matthew we notice those who begat, then we come to Joseph, husband of Mary, of whom was born Jesus. This change is important. He was not begotten of natural generation. Jesus—Jehoshua, meaning Jehovah—Saviour. Joshua is a type of Jesus. He comes after Moses—law and then grace. He is the Captain of our salvation. Notice Hebrews 2: 10, 11—In bringing many sons to glory, it was befitting that He for Whom and by Whom the universe exists should perfect the Pioneer of their salvation by suffering. For sanctifier and sanctified are all one origin . . . saying, I will proclaim **THY NAME** to My brothers. These names revealing God are very important—I have manifested forth Thy name. Jesus—He shall save His people from their sins.

PRAYER

JESUS, Son of Man, we thank Thee that Thou didst come and take upon Thyself our human nature. What marvellous love! Thou didst know us altogether. Thou didst come to save us! Praise God! Thou hast redeemed us! We are one with Thee. We thank and praise Thee for the gift. Help us to take it in all its fullness. May we not hurt Thy great heart of love by taking just a little, but may we launch out into the ocean of Thy love. May we feel the beating of Thy sensitive human heart so close to us. Amen.

JESUS, THE LAMB OF GOD

He saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus.—
JOHN 1: 36, 37.

THIS is the Gospel of witnessing, of the familiar talks. The first message always is "Behold, the Lamb of God!" "I, if I be lifted up, will draw." John said, "Behold," and the two disciples followed Jesus. The approachable Jesus asks Andrew and John, "What seek ye?" They answer, "No thing!" They were seeking Him. He is always first with His questions, and whatever my desires may be they are answered by Him alone. Do I need salvation, love, peace, victory, hope, healing, wisdom or truth? Come and see. Learn of Him. Get your knowledge first hand. Let there be the look of faith and seeking will be finding. Our quest will be over. We have found the Christ! They *came*, and *saw* and *abode*.

PRAYER

FATHER God, may my eyes be continually beholding, I pray Thee. May it be the gaze of personal affection, trust and utter abandonment. Then my words will have power to draw. What an open door and an open heart Jesus has for me! Praise Him! I thank Thee that nothing but Christ Himself can save, keep, perfect. All my life is in Him. May I come, see and abide continually. Amen.

CHRIST, THE TEACHER

Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou? He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was about the tenth hour.—JOHN 1:38, 39.

I AM the Truth. Look up the first words of Jesus in the four Gospels (Matt. 3:15). Jesus answering John at His baptism said authoritatively, "Come now, this is how we should fulfill all our duty to God" (Mark 1:15). "The time has now come, God's reign is near; repent and believe in the Gospel" (Luke 2:49). In answer to His mother, "Why did ye look for me? Did you not know I had to be at my Father's house?" (John 1:38, 39). "What seek ye?" Nothing, but where dwellest *Thou*? They were seeking Him, the TRUTH, not things. He was what they wanted. The Lord also was seeking. He had nothing to hide. He wanted open, teachable hearts for He had all Truth to reveal. He found them that day. And as the days went by they realized indeed that He was their Master, Teacher.

PRAYER

O LORD, Thou hast searched me and known me; Thou knowest my down-sitting and my uprising; Thou understandest my thoughts afar off. I, too, am seeking Thee. Thou art the Truth. Reveal Thyself to me, I pray Thee. Reveal me to myself. Meet my need. Give me a teachable heart. May I grow in grace each day. Thou alone dost satisfy the soul. Again, I thank Thee for the gift of Thyself. Amen.

ANDREW

One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him.—
JOHN 1: 40, 41.

ANDREW is a Greek name, meaning manly. The preached Word and the testimony to the Lamb of God attracted two disciples (verses 35-39). It always does. "I, if I be lifted up will draw." Now there is the personal influence (verses 40-42). Andrew brought his brother to Jesus by the power of his invitation. Here again is the power of the individual life. Andrew did a great work for Christ that day when he brought weak, impulsive, unstable, selfish Peter to Him and heard the Master say what He would make out of him—a stone; something that could not be moved. He is able! Praise His name! We have found the Messiah, the Christ!

PRAYER

OUR Father God, may I begin at home as Andrew did. Give me the anguish of spirit that seeks out those nearest me. Enable me to tell them what the Lord has done for me. Give me the love that wins and woos, and brings them to the feet of Jesus. May the grace of the Lord in me be a compelling thing. May I glow with His compassions and sympathies. Make me a seeker of the lost for Jesus' sake. Amen.

CHRIST, THE MESSIAH

We have found the Messias, which is, being interpreted, the Christ.—JOHN 1:41.

“**C**HRISTOS—anointed. Christ is the Greek form of the Messiah, and is the official name of our LORD. This name connects Him with the entire Old Testament foreview (Zech. 12:8) of a coming Prophet (Deut. 18:15-19), Priest (Psa. 110:4) and King (2 Sam. 7:7-10). All these were typically anointed with oil (1 Kings 19:16; Ex. 29:7; 1 Sam. 16:13) so Jesus was anointed with the Holy Spirit (Matt. 3:16), thus becoming officially, the Christ. As Prophet Christ’s ministry is like the Old Testament prophets. Of old God spoke through the prophets; now He speaks in a Son. The old prophet was a voice; the Son is God Himself. It is the dignity of His person which makes Him the unique Prophet. (Later we will speak of the King.) The Priest is our representative with God. We are sinful and there must be a sacrifice; we are needy and there must be an intercessor. On the cross He offered Himself without spot to God; now it is an ever-living intercession, of which John 17 is the pattern.”

PRAYER

O CHRIST, Thou didst die to make us clean, and Thou art now living to keep us clean. We fall at Thy blessed feet and worship Thee! We offer to Thee the sacrifices of our lips, even praise to Thy holy Name! How Thou dost love us! Thou art still giving Thyself to us in constant intercession. We are Thy darlings, Thy loved ones, even Thine own. How safe we are! May we live in the heavenlies with Thee to-day, conscious of Thy mighty Presence in our hearts. Amen.

SIMON

And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is by interpretation, A stone.—JOHN 1:42.

YOU are Simon, the son of John! Your name is to be Cephas (meaning Peter, or rock)! Simon knew he was impulsive and unstable. Jesus revealed to him the knowledge that He knew the inner dissatisfaction, giving him the assurance of a new name (character). Simon needed only this evidence to prove that Jesus was the Messiah, for he had a great need. Here was one to meet it. Finding the Messiah he found a new man in himself.

PRAYER

JESUS, Master, when we come into Thy Presence and let Thee look us through and through, life is never the same again. Our quest is ended. We have found our Saviour, Redeemer, Sanctifier and Friend. We thank Thee that Thou dost always give new assurance, new confidence, new faith, new grace. Thou dost know us altogether. We praise Thee for the comfort of this fact. In this knowledge we rest and hope for Thou art able to make rocks out of wavering things. Praise God! Amen.

PHILIP

The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter.
—JOHN I: 43, 44.

THE next day Jesus was minded to leave for Galilee. He must needs go through Samaria—to find one soul. Here is the direct appeal. Christ approached Philip direct without any human instrumentality. His mind leads Him toward others. If the same mind is in us we will do the same thing. If a man finds Christ he becomes a finder of others. He said to Philip, “Follow me”! What convinced Philip? He obeyed and followed Jesus. This is the only way to become a follower—follow Him for one day and you are His forever. Why not test Christ in this plain, common-sense way? Philip is a Greek name—he brought the Greeks to Jesus; indeed he was always bringing others to his Lord.

PRAYER

WE thank Thee, Redeemer of men, that Thou dost seek out the needy Thyself, and that Thou hast a purpose in grace concerning us, Thy unworthy children. Thy mind is ever toward us, seeking us with new gifts of Thy love and grace. May we, dear Lord, become finders of others. Give us this same mind, we pray Thee—the mind that is in Christ Jesus. Make us sensitive to Thy commands and to the whispers of Thy love in all things. May the “follow Me” be instantly obeyed. Amen.

NATHANAEL

Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.—JOHN I : 45, 46.

THE name means Gift of God. Next, there is the personal testimony. Philip bore witness to what Jesus had been to him and invited Nathanael to do likewise. Each disciple came in his own way, all arriving at the one goal—friendship with Christ. Everything is intended to lead up to this. Follow Me is the word; then come unto Me. If you come unto Me you will come after Me, your Saviour and Lord. But what convinced Nathanael? Christ showed him that He understood him better than he understood himself. He read the longings, desires and cravings of his heart and offered to meet and satisfy this need Himself.

PRAYER

LORD JESUS, may my personal testimony ring true. May I invite others to come to Christ each day. Let my doubts, too, be brought to the Light. Let me be sincere—no guile. Let me be thoughtful and prayerful. Let me seek the secret places, the shadows, where God is. Let me give myself to thanksgiving and petition. Then in wonder and worship my cry, too, shall be, Thou art the Son of God! Praise God! Amen.

THE FIRST DISCIPLES

Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.—JOHN 1: 47, 48.

THE first disciples came to Jesus because of what He was in Himself. They found that He knew them, and their conviction was that He had the Words of eternal life, and ever after He completely fills the scene. Christ drew them to Himself because they were unsaved men and not that He was to draw any good thing out of them. Like all unsaved ones they were dead in trespasses and sins (Eph. 2: 1); their nature was enmity against God, not subject to the law of God and without any possibility of it ever being made subject. Their best righteousness was nothing but refuse, filthy rags. Finding good in them and bringing it out was not God's plan for them. Christ's purpose was very different—so much better. He was going to create in them a life that was not yet there. This is the clear teaching of the Word—a new life, the best there is in God, not that God cultivates the best there is in us. He that hath the Son hath the life.

PRAYER

OUR Father God, we thank Thee for Jesus, for a new life in Him. We thank Thee that He knows us altogether. We thank Thee that He dwells within. We thank Thee for the knowledge we have of the utter worthlessness of the old nature; increase this knowledge, we pray Thee. We thank Thee that it is not by eradication or suppression, but by Thy mighty indwelling (inhabitation)—“I in you.” Live within; walk Thou in us. We surrender all. Do with us as Thou wilt. Amen.

CHRIST, THE SON OF GOD

Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.—JOHN 1: 49.

“**T**ELL me,” He said (Matt. 22: 41-45), “what you think about the Christ? Whose Son is he?” They said unto Him, “David’s”! He said to them, “How is it then that David in the Spirit calls Him Lord (Ps. 110: 1)? The LORD (Jehovah—I AM) said to my Lord, Sit at my right hand, till I put your enemies under your feet. If David calls Him Lord, how can He be his son?” “My Father worketh hitherto and I work.”

PRAYER

OUR Father God, the more we feed upon the written Word the more we realize the long, clear vision of Thy servants of old. Thou art ever the same, yesterday, to-day and forever. What a revealing thing is Thy love! Thou dost long to make Thyself known. Thou dost long to clear our vision and show us things to come. Open our eyes, we pray Thee. May they not be holden. Let every veil of the flesh be rent in twain. May we live in the Spirit, our Lord and our God! Amen.

JESUS, THE KING OF ISRAEL

Nathaniel answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel.—JOHN 1: 49.

“**T**HE Old Testament prophet was perplexed by seeing in one horizon, so to speak, the suffering and glory of the Messiah. The New Testament shows that these are separated by the present church-age, and points forward to the Lord's return as the time when the Davidic Covenant of blessing through power will be fulfilled. The 'King' is indeed one of the Divine titles, and the Church in her worship joins Israel in exalting 'the King, eternal, immortal, invisible,' but the Church is to reign with Him. The Holy Spirit is now calling out, not the subjects, but the co-heirs and co-rulers of the kingdom. The Davidic Covenant confirmed to David by the oath of Jehovah, and renewed to Mary by the angel Gabriel, is immutable, and the Lord God will yet give to that thorn-crowned One the throne of His father David.”

PRAYER

WE worship Thee, our King. We are longing, looking for Thy coming. Come quickly, Lord Jesus! We praise Thee that each day we seem a little nearer Thee and home. Help us to realize that we are to reign with Thee. Give us a clear vision of our inheritance. Oh, Lord, make us more kingly each day. We treasure in our hearts and thoughts the fact that we are to see Thee face to face: best of all we are to be like Thee and be with Thee. Praise Thy great and glorious Name! Amen.

NATHANAEL'S VISION

Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.—JOHN 1:50, 51.

NATHANAEL was a dreamer. All dreamers receive and ever look for the fulfillment of their visions. This man is a lover of the pure and true. He is a merchantman seeking goodly pearls. To such Christ comes with new visions. He Himself is the Crown of all perfection. He reads his inmost soul. He tells him He will fulfill his highest aspirations and hopes. He gives him a vision of His resurrection. Thus He meets his need and satisfies his loftiest desires. He shows him that He is familiar with his unspoken prayers and golden dreams, and that He will more than answer them. Thou shalt see greater things than these.

PRAYER

I THANK Thee, Lord Jesus, that Thou dost want me to be a disciple—to learn of Thee. May I meet the conditions of discipleship—through crucifixion to resurrection-joys. May Thy resurrection-power prove my discipleship. Thou didst come with vision to these the first disciples. Come to me, I pray Thee, in the same way. Make me like Andrew, ready, unselfish, humble, seeking others. Break me down like Peter and then build me up. Thou dost reveal sin in order to save me from it. Perhaps I am slow, wavering, timid like Philip. Rescue me from my indecision. Seek me. Then give me the grace to follow and keep following. Enlarge my vision. May I follow the gleam. Satisfy me with Thyself. Amen.

CHRIST, THE SON OF MAN

And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.—
JOHN 1:51.

“**S**ON of Man” was the title Jesus gave Himself. “Our Lord thus designates Himself about eighty times. It is His racial name as the representative Man, in the sense of 1 Corinthians 15:45-47. Our Lord constantly uses this term as implying that His mission, His death and resurrection and His second coming, transcended in scope and result all merely Jewish limitations. When Nathanael confesses Him as ‘King of Israel’ our Lord’s answer is, ‘Thou shalt see greater things . . . the angels of God ascending and descending upon the Son of Man.’ When His messengers are cast out by the Jews, His thought leaps forward to the time when the Son of Man shall come, not then to Israel only, but to the race. It is in this name, also, that universal judgment is committed to Him. It is also a name indicating that in Him is fulfilled the Old Testament foreview of blessing through a coming Man.”

PRAYER

OUR Lord and our God, we thank Thee for taking upon Thyself our nature. What wondrous love! Thou didst enter into our earthly life and limitations. Thou dost enter into our joys, our sorrows, our difficulties, our trials! Thou dost share them with us! Oh, help us to realize that nothing comes to us that does not first touch Thee, Thou holy Son of Man, for we are in Thee. We praise and adore Thee! Amen.

THE TESTIMONY OF SIGNS

And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: And both Jesus was called, and his disciples, to the marriage. And when they wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. His mother saith unto the servants, Whatsoever he saith unto you, do it. And there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.—JOHN 2: 1-7.

WE must ever keep in mind John's purpose in writing this Gospel—that ye might believe. John Baptist and the first disciples witness to Jesus. Here we have the testimony of the first sign. It is given at a festival of joy, coming in the common, daily routine of life. He wishes to be with us in all our daily life. He has the surprises of love for us. The obedient servants knew, not the governor of the feast. What a strengthening of faith for the disciples!

PRAYER

FATHER GOD, we read that Thou didst send forth Thy Word and the miracle was accomplished. Jesus is doing the same thing here. May we not miss the glory revealed. Give us a listening ear and an obedient heart, we pray Thee. May we be ready to respond instantly to whatsoever Thou dost say unto us. Keep our eyes on the Author and Perfector of our faith. He has given us His glory. Praise Him! Amen.

JESUS, THE VINE

And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew,) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.—JOHN 2:8-11.

IF there is a need a word from Him brings wondrous results. That which is of no value becomes precious. This display of His glory told Who He was. He is the same Christ to-day and these signs can be seen at any time. "The conscious water saw its LORD and blushed." He came unto His own things—the things He had created. He is the Vine.

PRAYER

LORD, Thou dost wish to give us the wine of life—the best at the last. Thou art no niggardly Giver. Thy manner and way of giving is royal. Thou dost give forgiveness, holiness and glory; more than tongue can ask or heart conceive. Thou dost give Thyself—life and life indeed. Thou dost give the best at the last—to see Thee face to face and to be like Thee. Praise be to Thy great and glorious Name! Amen.

A RESTING-TIME

After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days.—JOHN 2: 12.

HERE is a brief pause between the testimony (witness) of the Word and the testimony (witness) of the works. The family is still united. The disciples cling to Him. Now they abide only a few days, but later, after the imprisonment of John Baptist, they go there to reside. A time of quiet after the Sign. Jesus was not always teaching publicly, or working miracles; only a small part of His time was spent in this way. Much time was spent in prayer alone with God, in journeyings with the disciples, or in the simple homes of the people. The real tests come to us in the quiet times. What our Lord was in His private life accounts for what He showed Himself to be in His public life. It is the foundations of life with which we are concerned. Are they founded on the Rock?

PRAYER

OUR Lord and Master, may we realize how much time we waste that we might spend in communion and fellowship with Thee. Thou hast called us to this—our high calling. May our attitude of life be praying without ceasing. May we take time to be silent unto Thee and hear Thee speak to us. Give us the listening heart, we pray Thee. Teach us how to be still. Make us sensitive to the slightest movement of the Spirit's will. We ask Thee to control, teach, guide, perfect us for Jesus' sake. Amen.

THE PASSOVER LAMB

And the Jews' passover was at hand, and Jesus went up to Jerusalem.—JOHN 2: 13.

WHAT was the Passover? Read Exodus 12th chapter under the illumination of the Holy Spirit until its meaning is clear. The Passover lamb must be without blemish. The blood must be on both sides of and above the door—symbolically covering the entire household. The flesh of the lamb is eaten with unleavened bread—bread separated from leaven, the symbol of evil. On the first Passover night God's chosen people were saved from the death penalty by the shed blood of the perfect lamb covering them; and they were separated from evil, from Egypt, the type of the world and its sin—brought out from that place of sin by the mighty hand of God. Jesus, with His head and soul aflame with these facts and their meaning, at the Passover-time, went up to Jerusalem. This was a sacred time and the temple was a sacred place—the place God had ordained for His literal, personal Presence. And now there was coming to the place where God revealed Himself—yes, the Person Who is God Himself.

PRAYER

THOU precious Lamb of God, we thank Thee that Thou hast separated us from our sins. The work is all Thine own. We were lost. We were slaves, sold under sin and under sentence of death. By Thy Almighty power, and through Thy shed blood, we are redeemed. Keep us clean by Thy indwelling personal Presence. How can we thank Thee? Amen.

THE LORD OF THE TEMPLE

And found in the Temple those that sold oxen and sheep and doves, and the changers of money sitting: And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep and the oxen; and poured out the changers' money, and overthrew the tables: And said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up.—JOHN 2: 14-17.

WHAT did the Passover Lamb find? A market, a shop, a house of merchandise rather than a place of worship. He exercised His authority and cleansed the Temple. The Temple in all its glory is only a symbol of the true temple, the body of the believer who worships in spirit and in truth. These bodies include the whole being—body, mind and spirit. The whole being needs to be cleansed. Oh, what traffic is carried on in the sanctuary of God! Christ, and Christ alone, is the only one Who can do the cleansing. Shall we let Him? The cleansing will be complete and entire if He does it. "If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness." He is LORD (Jehovah)—judgment and then mercy.

PRAYER

OUR Lord, we pray Thee, cleanse us. We are unclean. May we never forget that these bodies belong to Thee—a temple! Do a thorough work, LORD! Give us a clean mind, a pure heart, a corrected and instructed will. Bring every thought into captivity to Thy obedience. Work in our wills to do of Thy good pleasure. Set a watch before the door of our lips. Let judgment come if needs be. Then in mercy look upon us. Amen.

SIGNS

Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body.—JOHN 2: 18-20.

THIS was Christ's offer of Himself to the Jews for His public work was beginning. Again we find the sign—the outside sign; the sign for the world—of His resurrection. There is only one thing greater than death and that is life. At that time could a spiritual, enlightened believer understand His reply? (See Ps. 16: 10.) He Who can by His own life's indestructibility put life where death was, proves His right to rule life.

PRAYER

LORD, give us reverence for Thy house. May we, too, seek the Father's honour, as well as His fellowship. Let us resemble Thee in this, self-interests sinking out of sight. May God be first and last in our lives. May our Father's house be a house of prayer. Let us enter Thy courts as worshippers. Then we can worship in spirit and in truth. Let us hold the hallowed past in love, even though better things have come. We praise Thee that now we have a sublimer Priest and a more sacred shrine. Amen.

JESUS' OMNISCIENCE

When therefore he was risen from the dead, his disciples remembered that he had said this unto them; and they believed the scripture, and the word which Jesus had said. Now when he was in Jerusalem at the pass-over, in the feast day, many believed in his name, when they saw the miracles which he did. But Jesus did not commit himself unto them, because he knew all men, and needed not that any should testify of man; for he knew what was in man.—JOHN 2: 21-25.

HIS whole ministry proved that He knew what was in human nature. Jesus knew they would not understand. No sign that He could give would be accepted. John tells us that it was only after the resurrection that even the disciples understood. He did indeed know human nature for He had deliberately taken it up to redeem it. He knows each one individually. He knows us altogether—our sins, weaknesses, sorrows, motives, impulses, purposes, character. Is the knowledge of Jesus' omniscience welcome to us, or do we dread it?

PRAYER

OUR Christ, how little we know ourselves! Praise God, Thou dost know us altogether! We are so safe in Thy hands. We loathe the old nature, the self-life. May we utterly die to self in every form. Thou hast given us new life. Supply the life for growth, we pray Thee. Save us from living at this poor dying rate. Lift us into the fulness of Thy resurrection-life—clean out of the old life. Yet with all our sin and self, Thou dost so love us. We adore Thee, Saviour, Redeemer, Friend! Amen.

THE FIRST INQUIRER—NICODEMUS

There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered, and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.—JOHN 3: 1-3.

HOW completely Jesus fills the scene. The disciples bring every one and everything to Him. He is the solution of all things. The first inquirer—Nicodemus—brings his difficulties to Him. He does not ask others; he goes directly to Jesus. He asked Him just what he wanted to know. He received a great blessing, and suggests to us that the quiet hour alone with Christ is the answer to all our problems. He is the discoverer of the new birth and gets from Christ the greatest answer to a question ever given to man regarding his relation to God. It is not so much in a man finding God as in letting God find him; it is letting God have full control of the life in a new birth. All our spiritual perplexities can be solved in the Nicodemus-way.

PRAYER

DEAR Jesus, we thank Thee, that Thou dost search our hearts. Thy penetration is deep. Pierce to the roots of our being. Reveal us to ourselves. May we be ever seeking Thee. When we come to question, do Thou question us. Then let us cease from our queries and speculations and take Thee at Thy word. No one ever came to Thee in vain. Praise God! Amen.

THE NEW BIRTH

Nicodemus saith unto him, how can a man be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.—JOHN 3:4-6.

THE second, or new birth, is analogous to the first. Birth speaks of fatherhood. The life of a father issues in a child—the natural or physical birth. God's Word tells us we are by nature children of wrath, and that we can neither see nor enter into the Kingdom of God—that we are impotent as regards spiritual truth. The new birth, like the first, is also the life of a Father issuing in a child,—the life of the Father-God, by a creative act of the Holy Spirit. It is a supernatural life from a supernatural Father. The Father is sinless and His life is sinless. We, therefore, become partakers of the Divine nature and of the life of the Only-begotten One—He that hath the Son hath the life. It is this life that does not commit sin. Is not this proof enough that Jesus was conceived by the Holy Spirit? Those who have this life *know* that this is true and that this life can never die.

PRAYER

MY Father, no matter how learned I may be, I must be born again as a little babe. Give me the grace of repentance. Purge my heart and life from old sins. May I forsake every evil thought and way. Make me a new creation in Christ Jesus. I thank Thee that I am to have a new existence blessedly different from the old life. The Lord the Spirit is its author. Sustain this life day by day and minute by minute, I pray Thee. Inspire aim, motive and character; perfect me for Jesus' sake.

THE WIND OF GOD

Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.—JOHN 3:7, 8.

I MUST be energized by the Wind of God. Born of the Spirit I must be. I lie inert, helpless, as far as the life of holiness is concerned. The old nature cannot be reformed. The new nature is a creative act of the Holy Spirit. The condition of it is faith in Christ crucified. I can do nothing. But the mysterious Wind, whose working I cannot see, blows on me, and I start to my feet, I leap, I run, I walk. Aim and motive and bent are God-inspired.

PRAYER

LORD, may Thy Holy Spirit, Heavenly Dove, come with all His quickening powers, we pray Thee. How impotent we are. But, praise God, He is not impotent! He is the mighty Spirit of life, and love and truth. Help us to get very still in our inmost beings and realize He is there to do for us. Blow upon us. Inspire life and thought and deed. May we live and walk in the Spirit. Control us absolutely. Work mightily. Amen.

THE WITNESSING JESUS

Nicodemus answered and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?—JOHN 3:9-12.

ART thou the teacher of Israel, is what Jesus said. It is as if He said, You are dull of hearing. For when for the time you ought to be a teacher, you have need that one teach you again the first principles of the oracles of God; and are become such as have need of milk—a babe. But heavenly things I must see, and Christ alone can teach them. He comes out of the unseen to lead me into the Truth. His understanding is sure and true. As I listen to Him I become wise with the wisdom that saves, sanctifies and perfects.

PRAYER

OUR Father, great is the mystery of godliness: Thou wert manifest in the flesh. Thou hast spoken unto us in a Son. Give us the hearing, listening heart and mind. Keep us as simple as a little child, but may we go on to know Thee and Thy Truth. May we come to Thee with no preconceived notions of our own, but with an open heart and mind. Make us sensitive to all Truth. Teach us, we pray Thee. Feed us on the Bread of Life. May He become a part of ourselves. Amen.

THE UPLIFTED CHRIST

And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life.—JOHN 3: 13-15.

HERE is the nature of salvation—the eternal life. It is life of the intensest quality. It is of everlasting duration—life here and hereafter in communion with the eternal One. How is it obtained? By the simplicity of faith. To look at the brazen serpent brought cure to the body; to look at Christ crucified brings healing to the soul. In that look are helplessness, need, desire, acceptance and appropriation.

PRAYER

WE thank Thee, our Father, that there is life for a look at the crucified One. We thank Thee, that Thou hast given us life at its highest, deepest, strongest, sweetest, fruitfullest, best. May we live in all its glory to-day. May we not think lightly of Thy gift. It cost our Lord His life to bear our shame and sin. We praise Him for buying with such a price the world's freedom. Amen.

GOD'S LOVE

For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—JOHN 3: 16.

FOR God *so* loved the world that He *gave* His Only-begotten Son that we should have everlasting life. Could God give us a greater gift (gift means sacrifice) than Himself? He gives us by the sacrifice of Himself His own spiritual life. We were lost, dead, without hope. Now, Christ is our life. Do we realize our riches? "He that spared not his own Son, but delivered him up for us all, how shall he not also with him freely give us all things." Love is the seal; it should be so stamped on us in all our work and life that others may see and believe. A great man of God has said if we could measure that little word *so* then we could get some faint idea of God's love.

PRAYER

OUR Father God, we realize that Christ is Thy love personified, incarnate. What a love! It is supreme, unprecedented, peerless! Its origin is in Thy heart. Its extent is world-wide. It is only content when it has given the Only-begotten Son. Its issue is eternal life. Christ is love illimitable. What a gift of love! We praise Thee! We adore Thee! We thank Thee for the gift. Amen.

THE NEED OF SALVATION

For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.—JOHN 3: 17, 18.

HERE is the need of a divine salvation—a perishing world, unable to help itself. It is under condemnation. It is out of communion with God. It is far-away and lost. It has wandered so far it cannot return; it has sunk to such depths it cannot lift up itself. Unless God interposes it is doomed and undone. Praise God, He has sent Jesus! For He shall save His people from their sins. God's love is all-embracing. It takes in the wide and needy world. It has room for me, the chief of sinners. No condemnation and no separation is my cry.

PRAYER

MY Redeemer, I thank Thee that Thou hast saved me, that I am Thine. I thank Thee that Thou hast borne the divine judgment my sins deserve. Thou hast carried the likeness of my sinful flesh to the place of death and suffered there for me. In my place Thou hast stood condemned. May I never cease looking at the Cross. Paint upon my mind and heart a picture of that bleeding form, dying for *me*. Then I shall live indeed. The Cross will be all my boast. Amen.

JESUS, THE LIGHT OF THE WORLD

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.—JOHN 3: 19-21.

GOD is light, and let the light rule me. When I come to the Light He is sure to tone, colour and transfigure everything. He will chase darkness, folly and self-will away. He will make my thoughts and deeds holy and fair. The light must rule me. Then let the light shine out from me. **I** fail utterly in my life if I am not the lesser light. Wherever I go I am to show forth His radiance; I am to be a torch kindled at His fire; I am to suggest Him. My deeds are to be a shining forth of Him, Who is Light. In the beginning, God said let there be light. So His creative word will bring me light.

PRAYER

FATHER God, let me see Thy face each morning before I see the face of man. Let me start the day with Thee. Let me catch the glory of Thy countenance with every dawn. In Thy light shall I see light. Let Thy illumining rays in, I pray Thee. Then shall I walk safely, blessedly, victoriously with Thee. Amen.

LAST TESTIMONY OF JOHN BAPTIST

After these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized. And John also was baptizing in Ænon near to Salim, because there was much water there: and they came, and were baptized. For John was not yet cast into prison. Then there arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing, except it be given him from heaven. Ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He that hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. He must increase, but I must decrease.—JOHN 3:22-30.

THE Baptist stands alone in his life, and in his death —absolutely self-forgetful. His disciples found it hard to distinguish between loyalty to a leader and loyalty to a cause. He was happy that Christ had eclipsed him. This was the surety of his mission. He must wax but I must wane. If we act on this principle of self-effacement we will find that Jesus exalts those who humble themselves.

PRAYER

LORD JESUS, Thou hast called us to live for Thee, for Thy honour and glory. May we live as in Thy Presence. Oh, Jesus, Master, may the old life die out of us that Thou mayst be more clearly seen. May we let go and let God do it *all*. Do Thou control our will, thoughts and deeds. Pervade our beings with Thyself. May the impulses of the old nature cease. Use us as an instrument to make Thee known. Amen.

*DECLARATIVE STATEMENT CONCERNING
JESUS CHRIST*

He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. And what he hath seen and heard, that he testifieth; and no man receiveth his testimony. He that hath received his testimony hath set to his seal that God is true. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.—JOHN 3: 31-34.

JESUS makes stupendous claims for Himself. He was a heavenly resident, He said—the only one on earth. He is the TRUTH. He speaketh the words of God. The Holy Spirit was not given Him by measure. Let us think of Christ's relationship with the Father before His physical birth (John 1: 14, 18). It is this unique relationship that God has given His Son—hath given all things into His hands. The Sonship of Christ must not be limited to His Incarnation for God sent His Son into the world. The Father loveth the Son. Only-begotten means darling, beloved, in the Old Greek Testament. This is the age of His grace, and our attitude toward the Only-begotten Son shows whether we are saved or lost.

PRAYER

WE thank Thee, our Lord and our God, that we, too, can dwell in the heavenlies with Thee and that we are only pilgrims and strangers here. Come quickly and take us home, we pray Thee! We thank Thee, too, that in Thee is *all* Divine wisdom and the collective thought of God. How safe we are! Give us clearer, deeper glimpses of the Father's love—Thou didst pray that it might be in us. We long to be consumed, burned up with that love. Hear and answer, in Jesus' precious name. Amen.

JESUS, THE SAVIOUR OF THE WORLD

The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.—
JOHN 3: 35, 36.

JESUS: “For he shall save his people from their sins.” Ye *must* be born again. Here is the necessity for a new start—a new life. There *must* be regeneration. Even so *must* the Son of Man be lifted up. And here is the necessity of Atonement as well. Only at the Cross can we obtain the new life of the Spirit in the soul. Faith is the link of connection between the soul and Christ—between the two *musts*. We look (and live) on Him who was made sin, who was lifted up. Nicodemus had said, we know. Jesus showed him it was not what we *know*, but what we *are*—not knowledge, but life is what is needed. The love of God gives us life. Faith also is the gift of God. As we turn and look, the needed faith is given. *All* this new life is God-given.

PRAYER

OUR Redeemer, we thank Thee that Thou hast saved us, that we are Thine. We thank Thee that Thou hast borne the Divine judgment our sins deserve. Thou hast carried the likeness of our sinful flesh to the place of death and suffered there for us. In our place Thou hast stood condemned. Paint upon our minds and hearts a picture of that bleeding form dying for us! May we never cease looking at the Cross! It is all our boast! Then we shall live the abundant life. We praise and adore Thee! Amen.

THE SEEKING JESUS

When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, though Jesus himself baptized not, but his disciples, he left Judea, and departed again into Galilee. And he must needs go through Samaria. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.—John 4: 1-5.

HE must needs go through Samaria. This was not the usual way for a Jew to travel for the Jews had no dealings with the Samaritans. But there was a need there, and where there is a need you will find Jesus. He is seeking souls. He knew there was a lost one who needed Him, one He could save, equip and use, waiting there for Him. He did not come to save the righteous but sinners. We, His children, should take Him for an example and go, even a long way out of the ordinary ways of life, where sinners are—and compel them to come in.

PRAYER

JESUS, we thank Thee that Thou didst seek out sinners. Thou didst find us. Make us seekers. Wherever there is a lost one, send us Thy children. May it be our daily mind. May the eyes of our understanding be ever open to see the need. Give us discernment of spirit. Let us not be afraid of the unusual. Send us, if needs be, a long way out of our way. May Thy Holy Spirit be the Guide and Leader, we pray Thee, for Jesus' sake. Amen.

THE SOUGHT ONE

Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well: and it was about the sixth hour. There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink.—JOHN 4:6, 7.

JESUS sets Himself to seek every type of character and draw them to Himself. Think of Nicodemus of the last chapter and the woman of this!—hemispheres separate them. One is respected and honoured; the other depraved and an outcast. One is near; the other is far off. We praise Thee that both may accept the Gift of Thy love! One is made to feel that no merit gives him a right to the Kingdom of God; the other that no demerit will exclude her.

PRAYER

WE praise Thee, Thou gracious Lord, that Thou hast room for all. We thank Thee that Thou hast a salvation for Samaritans, too. We thank Thee that Thy grace is persevering. We thank Thee for Thy patient love. We thank Thee that all power is Thine. We thank Thee that every need is met in Thee. We thank Thee for the new world of Thy love. We thank Thee for abounding grace. We praise Thee that it is superabounding. Amen.

THE CLINIC AT SAMARIA

(For his disciples were gone away unto the city to buy meat.) Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? for the Jews have no dealings with the Samaritans.—JOHN 4: 8, 9.

JESUS is very simple in His dealings with this woman and leads up to her need in a most tactful way. How completely He knows us! How gentle and loving He is with sin! His one thought is to lead us to the One Who can remove it, and not only remove it, but fill us with Himself, the only antidote for sin. What mighty truths He unfolded to this woman! First He appeals to her sympathy—"Give me to drink." Where goodness dwells, sympathy abounds; where sin reigns, sympathy dies out. This woman had sacrificed her virtue and her heart had become a heart of stone. She had no desire to be of use to any one. Jesus always took people as He found them, but He did not leave them that way. He saw her as she ought to be. His mission was to set her free.

PRAYER

LORD JESUS, may we not fail to see the personal lesson in Thy dealing with this woman. May we use every opportunity that comes to us to bring souls to Thee. The individual soul is precious in Thy sight. Give us tact—Thine own tact, we pray Thee. Give us Thine own gentle, loving, unselfish spirit. May sin be exposed. Bringing it to Thee, may it be removed. May we learn the lesson of appealing to the sympathy of others. Use us to set the prisoners free. Amen.

THE CLINIC AT SAMARIA

Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink; thou wouldest have asked of him, and he would have given thee living water. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep: from whence then hast thou that living water? Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle?—JOHN 4: 10-12.

THE Physician of the soul next appeals to her imagination—"If thou knewest the gift of God." Let me think of the Gift. The world's wells do not satisfy. Drinking from them only brings disappointment. Jesus tells this woman of the power He has to satisfy the thirst of the soul for the higher things of life. He who drinks of His living water—His forgiveness, His holiness, His fellowship, His power, His Spirit, yea Himself—is wholly satisfied. But the spiritual in this woman was asleep. Persistence in sin had made her careless to the higher things of life. She could only think of the physical and its needs. She thought he referred to the water that would satisfy her physical needs. But Christ had aroused the spirit of wonder within her—"Give me to drink that I come not hither to draw."

PRAYER

LORD JESUS, reveal to us our sins, we pray Thee. May we not be indifferent, callous. May we not live in the things of time and sense. But may we live in the real things—the unseen things, here and now. O God, purge us, refine us. If only sin die out in us! May we so live to-day with Thee that all the impulses of our being may be centered Godward. May we be "quick smell in the fear of the Lord." Amen.

CHRIST, OUR ROCK

Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again. But whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him a well of water springing up into everlasting life.—JOHN 4: 13, 14.

IN Exodus we read of the rock smitten out of which came water for the people to drink. It is a type of our redemption-experience. The rock-type of life through the Spirit by grace. The people were utterly unworthy, but the water (Spirit) is freely given, is abundant, near, and the people had only to take. The smitten-rock aspect of the death of Christ looks toward the outpouring of the Holy Spirit as a result of accomplished redemption, rather than toward our guilt. It is the affirmative side of John 3: 16. "Not perish" speaks of atoning blood; "but have" speaks of life bestowed.

PRAYER

JESUS CHRIST, Thy provision is bountiful, is so abundant, so very near. We are Thy unworthy children. Forgive us that we are so short-sighted. The Holy Spirit has been poured out upon all flesh. He is here to guide, teach, illumine the way. Help our ignorance and infirmities. We praise Thee! May we yield to Him and receive life more abundant. Rivers of grace are flowing by. May we drink deep from the waters of life. Amen.

THE INDWELLING SPIRIT

But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.—JOHN 4: 14.

IF any man thirst let him come unto me and drink." The tube of faith links us together, and rivers of living water shall flow from our inmost being. Here and in every chapter we find Christ's thought of His resurrection to be supreme; it is the outside sign, the sign to the world, and He seeks ever to reveal it. Christ crucified, smitten, that the Spirit of Life may flow from Him to all who will drink. Risen, He sheds it forth. How completely He is the Baptizer with the Holy Spirit.

PRAYER

LORD, Thy Holy Spirit is within and with us. May He come upon us with mighty power. Baptize us afresh, we pray Thee. Give us a great thirst—then satisfy it. As we drink, refresh, quicken us and use us. Give us a deep realization of Thy abiding Presence and Thy power to do for us. May we rely upon Thee. We are not alone. The Comforter, the One called alongside to help, is with us. Sensitize us. Amen.

LIFE ETERNAL

But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.—JOHN 4: 14.

DR. SCOFIELD'S summary: The life is called eternal because it was from the eternity which is past unto the eternity which is to come—it is the life of God revealed in Jesus Christ, Who is God. This life of God which was revealed in Christ, is imparted in a new birth by the Holy Spirit, acting upon the Word of God, to every believer in the Lord Jesus Christ. The life thus imparted is not a new life except in the sense of human possession; it is still that which was from the beginning. But the recipient is a new creation. The life of God which is in the believer is an unsevered part of the life which eternally was, and eternally is, in Christ Jesus—one life, in Him and in the believer—Vine and branches; Head and members. Praise God!

PRAYER

JESUS CHRIST, Thou hast brought us home to the Father-God, given us Thine own life and Thine own glory. What oneness! We are Thine! Help us to say it until our hearts ring with gladness and joy! Thou art ever with us. We are a part of Thee—in Thee! What security! What promise of fruitfulness! Kept for Jesus Christ! Praise God! Amen.

THE CLINIC AT SAMARIA

The woman saith unto him, Sir, give me this water, that I thirst not, neither come hither to draw. Jesus saith unto her, Go, call thy husband, and come hither.—JOHN 4: 15, 16.

JESUS goes on with His probing work and drives the ploughshare of conviction down deep. Now His appeal is to the conscience. Eagerly He awaits her reply. Was her conscience still alive? He has unveiled unwelcome facts. His search-light is flashing into her dark soul. He has sent forth the pointed arrow to wound and awaken the sleeping conscience. She must not continue in sin. All disguises must be laid aside and back to the main point she must come. In infinite tenderness He smites first, that by and by He may heal. He will cast out the unclean spirit. He wishes to enter her heart Himself.

PRAYER

GOD, be merciful to us sinners! Help us to see our sins. Help us to be loyal to our conscience. May we never disregard it. May we never think of good as evil or evil as good. We praise Thee that Thou wilt save the soul from sin. We thank Thee that Thou wilt correct falsehood and unbelief and save the mind from error. May the secret sins of our hearts and lives be laid down at Thy blessed feet. Cleanse us! Purify us! Make us transparent epistles, read and known of all men. Amen.

REPENTANCE

The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly. The woman saith unto him, Sir, I perceive that thou art a prophet.—JOHN 4: 17-19.

“**S**IR, give me this water.” What was in the way? Sin. There are three elements in repentance. First, a recognition of sin. Second, a sorrow for sin. Third, a turning from sin. The soldier understands the action; it is right about face. The result: Looking to Jesus, the Author and Perfector of our faith, the needed faith is given, and the woman immediately goes to her friends and says, “Come see a man which told me all things that ever I did.” What a comfort that He knows us altogether! As He reveals sin, He also covers it. And not only this, but He gives us Himself and all His resources—the indwelling Spirit, eternal life, the Word, the Father-God.

PRAYER

JESUS CHRIST, how mighty Thou art! In a few minutes Thou dost turn a life upside down; yea, in the same time Thou dost transform a life. We praise and adore Thee! Flash the dawn and the day into our poor souls just now. Lay Thy hand upon us. Wheel us into the paths of righteousness. Turn our ways upside down. Adorn us, we pray Thee, with unexpected fruits of beauty and wisdom and holiness. Nothing is too hard for Thee. Amen.

THE CLINIC AT SAMARIA

Our fathers worshipped in this mountain; and ye say, that in Jerusalem is the place where men ought to worship. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship; for salvation is of the Jews.—JOHN 4: 20-22.

JESUS now appeals to the soul. She thought that this new prophet would be able to instruct her as to the common dispute—where God should be worshipped. He reminds her that the important thing in worship is, not where you worship, but the condition of your heart when you worship. As she listened the desire for the coming of the Messiah was awakened. She had been taught to look forward to His coming, and that He would teach all the way of life more perfectly. He had been the great character in her vision until sin had blotted out His face. The Jews have no dealings with the Samaritans. But I am indebted to the Jews for salvation is of the Jews.

PRAYER

OUR Father God, I thank Thee for the wideness of Thy love. It covers the round world. May my care and prayer take it in, too. Help me to know the inwardness of devotion and service—in spirit and in truth. May there be nothing hollow and vain about my worship. I thank Thee that nothing hinders when Thou art on a mission of grace. Repentance is sure. Faith is awakened. Recognition of Jesus is swift. Amen.

THE FATHER-GOD

But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth.—JOHN 4: 23, 24.

THE seeking Father. Jesus was always talking about His Father. He came to reveal Him to us; to manifest forth His name (character). He talked, too, of the children of God, and we as brothers one of another. The Father is seeking those who will worship in spirit and in truth. In the Word we are told that our spirit is that part of us which knows the mind (1 Cor. 2:11). Because we are spirit we are capable of God-consciousness and of communication with God. But there is a spirit in man; and the inspiration of the Almighty giveth them understanding. The spirit of man is the candle of the Lord, and He will light it by His own Holy Spirit.

PRAYER

OUR Father God, we are Thy creatures and we live and move and have our being in Thee. But are we Thy children? Have we allowed Jesus to bring us home to Thee? Have we any faint idea how Thou wouldst conform us to the image of Thy Son? Do we understand that we are to love one another with Thy love? Illumine our minds. Light our candle. May it give no flickering light, but flame forth with Thine own steady, luminous rays. May there be no darkness in us. Do Thine own almighty work just now. Amen.

THE RESULT OF THE CLINIC AT SAMARIA

The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he.—JOHN 4: 25, 26.

I THAT speak unto thee am he." He said He had come! The One she had dreamed of in her childhood. He had blessings to bestow. His heart was filled with love! She heard. She believed. Her faith grew in leaps and bounds. He was the Messiah! What did He do for her? He revived within her the yearning for a Saviour. Sin was abandoned. He was the deliverer. He Himself ended her thirst. He answers the longings of any soul. He also awakened her slumbering conscience and aroused her sympathy for others, leading her to them.

PRAYER

I THANK Thee, my God, that Jesus reveals Himself as all the heart can ask. This is the dawn of my new day! Thou hast quenched my gnawing, grievous thirst. Help me to realize the privilege of being alone with Thee. May I hear Thee say, I am He! Ever stir within me the sense of my need and sin. Ever disclose the love of the Father, I pray Thee. Ever give health and healing. Speak to my soul, Lord Jesus, continually. Amen.

THE SURPRISING CHRIST

And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?—JOHN 4:27.

THIS is a strong element in all the work of Christ because perfect love and truth are full of surprises to error and selfishness. The disciples were surprised because He treated a Samaritan woman as a human soul. The woman was surprised as He revealed her past and evil life. He preferred spiritual service to material food and thus surprised His friends by His peace in God. Praise His Name! He is still full of surprises to those who are intimate enough with Him to discern them. Here is the law of His life:—"My meat is to do the will of him who sent me and to finish his work." Is this law ours? If it is, it will be a perpetual surprise to a self-seeking world. Living under this law will give us all we can do—and it will *satisfy* us.

PRAYER

JESUS, Saviour, every day Thou dost surprise us with Thy love and care. Thy love never fails. It is not disturbed by our weakness. It is always the same love. We praise Thee! Thou art the same yesterday, to-day and forever. Somehow, Lord Jesus, work this same law of love into our lives. Thou dost every day surprise us with the bounties of Thy grace, which is indeed sufficient. Satisfy us to-day. Then use us, sending us to a needy individual, or a needy world. Amen.

THE SEEKING WOMAN

The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him.—JOHN 4: 28-30.

HOW quickly selfishness and hardness departed from her heart when Jesus spoke to her—"I that speak unto thee am he!" Her thoughts immediately turned to the city from which she had come. They needed the Messiah; they were expecting the Messiah, too. The questions she wanted to ask could wait. She forgot the blessings she wanted from Him in her desire to bring others to Him. Others must be told. The city must hear the glad tidings. It's the expression of first love. Leaving her waterpot she rushed back to the city with the good news: "Come, see a man, that told me all things that ever I did: is not this the Christ?"

PRAYER

REVIVE us again, Saviour, Redeemer! Our love is so cold. Our zeal is lacking in power. Make us enthusiastic in our doing for Thee. May we go with glad, joyous hearts to tell others, forgetting and leaving the unimportant things behind. May we be wholly occupied with Thee and Thy will for us. After the night of weeping may there be the morning of joy, we pray Thee. Lord, may our testimony be such that others will come to Thee. For Jesus' sake we ask it. Amen.

THE WILL OF GOD

In the mean while his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.—JOHN 4: 31-34.

THE Sent-One came to do the will of God—"I do always those things that please him," He said. "I delight to do thy will, O God." Here He gives expression to the motive-power of His life—"My meat is to do his will." That which satisfies the life is the doing of God's will—nothing else satisfies. And to finish His work—complete the Father's work. Our works are fore-ordained of God the Word tells us. Are we in His will? Do we know just what His gift and work is for us? If not, may we find out before another day passes.

PRAYER

OUR Father God, we are in Thy hands for Thy pleasure. Jesus needs us here. Help us to realize it. He needs us to make Him known. He needs us for expression. In fact, we are His representatives. Forgive us, for His sake, that we are such poor ones. How we fail Him! How we dishonour Him! How we betray Him! How unworthy we are! If only self die out of us! Oh, forgive, we pray Thee! Cleanse us. Purify us. Refine us. May we get so still before Thee that we can hear Thee say, This is the way, walk ye in it. Amen.

GOD'S METHODS

Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.—JOHN 4: 35-38.

GOD only is anything in Christian service. "I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labour. For ye are labourers together with God; ye are God's husbandry." We are deep in the debt of the saints of God. The dead speak to us from their books; the living by lip and example. Our lives and work are interwoven. The new disciple, the pilgrim who has been long upon the way, either may aid us in our work, or help us to proclaim the great salvation. The harvest is white. May we do our little part in our allotted place.

PRAYER

LORD JESUS, may our eyes be wide open to see the fields white to the harvest, and may our gleanings be under Thine Almighty eye. Continually point it out to us as Thou didst to Thy disciples. May our eyes not be holden. How Satan would blind our eyes! Give us clear insight into the windings and turns of Thy will for us. May we be so sure of the Father's love and care that we cannot possibly stray from it. He appoints our place and work. We praise Thee for Thine omnipotent power!

JESUS AND THE SAMARITANS

And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did. So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days. And many more believed because of his own word; And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.—
JOHN 4: 39-42.

MANY believed because of the woman's testimony. Others invited Him to remain two days with them. Here are two groups with faith. Follow the example of either and Jesus will confirm our faith. If we cannot accept the testimony of others, let us be willing to spend two days with Him and His word, giving Him all our time and thought. Any one who does this will find He is indeed the Christ, the Saviour of the world. In the book of the Acts we read of a harvest-gathering, through Philip, the result of this work in Samaria.

PRAYER

LORD JESUS, we have but to respond to Thy come, and dwell with Thee for a time, to be wholly Thine. Oh, forgive us that we spend so much time in worthless things, when we might spend it at Thy blessed feet with Thy Word. Do Thou change these things in our lives to-day. May the impulses of our being be toward Thee. Strengthen our determination to give our best time and thought to Thee. May we die to our own desires, preferences, will, and study to be approved unto God a workman that needeth not to be ashamed. Amen.

THE PROPHET WITHOUT HONOUR

Now after two days he departed thence, and went into Galilee. For Jesus himself testified, that a prophet hath no honour in his own country. Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.—JOHN 4: 43-45.

HE was despised and rejected of men. Jesus said unto them, "A prophet is not without honour, but in his own country, and among his own kin, and in his own house. And he could do there no mighty works." The despised Samaritans received Him and believed that He was the Saviour of the world. His own people had rejected Him. Now He goes again to them—He came unto His own—and they received Him because of the things He did at Jerusalem—the cleansing of the temple. But was it the receiving of curiosity, of questioning, of unbelief? This He will not respond to. This is the work of God that ye believe on Him whom He hath sent.

PRAYER

JESUS, Saviour, it is I myself that must believe. I must make Thee and Thy peace my own. I must see and hear Christ the Lord for myself. I must look from Thy works to Thee. May it be the reception of faith, deep and entire. Beyond the testimony of others and beyond Thy works, I would pass into personal union with Thee. May the things of life be just the means of revealing Thee. Take my eyes off of everything and fix them on Thee, Thou precious Saviour and Redeemer. May I receive Thee with all my heart. Amen.

THE NOBLEMAN'S SON HEALED

So Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum. When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way: thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.—
JOHN 4: 46-50.

THE nobleman had a desperate need. He came to the only One who could meet it—apart from Me ye can do nothing. His prayer was intercessory, and he believed through, receiving the blessing. Desperate needs are great blessings. In such a case we are headed for disaster unless we keep very close to Christ. How close? Closer than breathing and nearer than hands or feet. Abide in me and I in you. *If ye do . . .* ask what ye will and it shall be done unto you. This is the successful result. Jesus said two things: one is a command; the other a statement of fact; “go thy way,” “believe in me.” Think of two other statements: “Lo, I am with you always; my grace is sufficient for you.”

PRAYER

LORD JESUS, Thou hast told us “if we abide in thee, and thy words abide in us, we shall ask what we will and it shall be done.” May we meet the conditions. Enable us, we pray Thee. We are so impotent. Praise God, Thou art mighty! May we to-day believe Thy word and rest in Thy sure Presence. Thy grace is sufficient. May we in nothing be anxious. Amen.

LESSONS IN FAITH

And as he was now going down, his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth: and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judea into Galilee.—JOHN 4: 51-54.

THIS is a story of the progress of faith. The beginning of faith. A sick child brings the nobleman to Jesus, and *he begged Him to come down* and cure his son. Jesus probes this faith—"unless you see signs and wonders," He says. This is not a sure foundation. He further tells him that faith has to do with the unseen and not with sight(see). Next, is the testing or training of faith. Jesus apparently rebuffs him, but the man stands the test. "Come down, Sir, before my boy is dead." "Go yourself, your son is alive." He started on his journey believing what Jesus had told him. And now we have faith matured. Meeting his servants they confirm his belief, and he became a believer with all his household. Faith started, persisted in and developed always leads to a richer, fuller experience.

PRAYER

LORD JESUS, I thank Thee for the suffering that brings me to the Healer. It is my greatest blessing. The dark-robed angel tells me Thou art near. Let my faith be not that of a sign, nor even that of Thy Word. Better still, may it be a faith in *Thee*. Let me get out of the visible things into the unseen with Thee. Then give me the testimony of a true witness. Amen.

JESUS AT THE POOL OF BETHESDA

After this there was a feast of the Jews; and Jesus went up to Jerusalem. Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.—JOHN 5:1, 2.

AFTER Christ's return to Galilee (4:54), the Galilean ministry as recorded in the other Gospels commenced, and several months elapsed before the visit to Jerusalem here recorded. John's Gospel is mainly concerned with His ministry in Jerusalem, and the chief value of these chapters is their revelation of His way of dealing with different people. The result being either faith or unbelief. This is plainly seen in chapters 3, 4 and 5. In this story strife is seen to commence. Notice the contrast with the Samaritans who were ready for Him. Notice, too, that John has been speaking about Christ. Now Christ speaks for Himself. Most scholars believe that this was the feast of Purim, which fell in March, a month before the Passover (Esther 9:21, 26). The site of the pool is not certain. It was evidently an intermittent spring which possessed medicinal qualities.

PRAYER

OUR Father God, we are Thy children. May we get our eyes on Jesus. He is about to speak. We thank Thee that He is the Author and Perfector of our faith. Help us always to remember that faith has to do with the unseen, the impossible from a human standpoint. May our faith increase in leaps and bounds. May we see the pleading, wooing Christ as never before. He loves us. May we respond with all our hearts and minds. Amen.

THE IMPOTENT FOLK

In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had. And a certain man was there, which had an infirmity thirty and eight years.—JOHN 5: 3-5.

YOU will always find Jesus where there are suffering and poverty. "The Spirit of the Lord is upon me, because he hath anointed me to preach good tidings to the poor." Here at the pool the Lord is witness to a sad spectacle—Huddling in blankets, strewn upon the ground, tied up and bandaged, weary, sore and spent, the maimed and halt, diseased and impotent. His eye rests especially on one sufferer, who had been in this case a long time.

PRAYER

JESUS, may Thy Holy Spirit anoint us. Thou dost create in us a new life, even Thine own. Thou dost baptize. Thou dost equip us for our ministry here. Strengthen us to fulfil all righteousness. May we, too, be shrines of Thine. Prompt and teach us. May Thy filling overflow and others be blessed through us. We covet this life. Occupy and control in every nook of our beings now and always. Amen.

JESUS, THE HEALER

When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole? The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me. Jesus saith unto him, Rise, take up thy bed, and walk.—JOHN 5:6-8.

HERE is desperate need. Jesus selects the worst case. After much prostration and pain the will becomes inert, and the very wish for recovery dies. No matter what be my extremity there is a Saviour Who rouses my interest and bids me hope. What a mighty Healer! My Lord is omniscient with a discernment which reads the trouble at its roots. In a moment He can cure the infirmity of years and end the imprisonment. With both the commands He gives the power to obey.

PRAYER

I THANK Thee, Lord, that Thou canst break the power of sin and set the prisoner free. I thank Thee, that there is no condemnation for Thou hast borne my sin. I thank Thee that Thou canst rid me of the tyranny of sin, cleansing away its defilement; Thou canst also keep it from returning. Pour in Thine own life. Fill me with Thy Spirit. My needs and Thy greatfulness have met, and I have all in Thee. Praise God for such a Redeemer! Amen.

THE IMPOTENT MAN HEALED

And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.—JOHN 5:9.

HE hath made me whole. It was all of grace. It was free—he had nothing to pay. It was full and complete—made whole. It was immediate. How quickly He bestows His blessings. It was permanent and abiding. The trouble never came back. He took up his bed and walked. He believed, he obeyed, he walked, and testified that it was Jesus who had made him whole. By life and lip we should tell others what Jesus has done for us. Study the need, the way, the condition, the character and the outcome of this healing.

PRAYER

GRACIOUS Lord, how complete is Thy work. We thank Thee that Thou dost make *whole*. We thank Thee that Thou dost seek out the helpless ones. Thy healing is so free! How quickly Thou dost work! Heal us, oh God, of all our diseases! Whatever be our need of life to-day we bring it to Thee. Come, we beg Thee, with Thy almighty power to heal instantly! Then keep us white, we pray Thee, for Jesus' sake. Amen.

THE BELIEVER AND THE BIGOT

The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk? And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.—JOHN 5:10-13.

ON the street there is a meeting of the two. The man with a personal experience confronts the man with nothing beyond a traditional law. One says, "Jesus having dishonoured the Sabbath, is a sinner"; but trust says: "Jesus must be good and holy, because to me He has been merciful and mighty." May I meet objectors with as good an answer. And may I not make an idol of Church, or creed, or system, or Sabbath. Christ and love are all in all. I will worship in spirit and in truth.

PRAYER

JESUS LORD, I thank Thee that the price has been paid for my sins. I thank Thee that Thou canst end my impotence. Thou canst make me every whit whole because Thou hast given Thyself to me. Give me as simple faith as this man had. May I know that His bid-dings are His enablings. Therefore, let me trust and obey. May I not pervert the purpose of the Day of Rest, and turn the Lord's Day into an intolerable bondage. May my spirit meet Thee in Thy house, on the street, in the home; in fact, anywhere, on Thy Day. Amen.

THE RESULT

Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee. The man departed, and told the Jews that it was Jesus, which had made him whole. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath day.—JOHN 5:14-16.

THE Jews were so vexed that He had made a man whole on the Sabbath day that they sought to slay Him. What a strange thing! Persecution and hatred followed Him because He had made an afflicted one whole. His own people! He came unto His own and they received Him not. This is always the test of law and grace. And there is no one so brutal as the self-righteous Pharisee whose religion is a garment to put on and take off—within ravening wolves. It is so true. As they sought to kill Him so they will you if you are walking in His way. As He was so are we in this world.

PRAYER

LORD JESUS, help us to pray this prayer: that we may know Thee, and the power of Thy resurrection, and the fellowship of Thy *sufferings* being made conformable unto Thy death. We are called to suffering. May we never forget it. In and through it may we glorify Thee. Give us a compassionate heart of love. Save us from our own spirits. Let us look within. Do Thou control. May Thy Spirit of Love permeate us. Amen.

THE FATHER

But Jesus answered them, My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God.—JOHN 5: 17, 18.

THE Jews understood perfectly that Jesus was claiming to be God. The Greek is “*patera edion*,” His own Father. “I and my Father are one.” “Who being in the form of God and the glory which I had with thee before the world was,” speaks of His Divine nature and His attributes which He expressed at will. He had just made a man whole, proving His Divine power, and they sought the more to kill Him. His Deity is still the great controversy, yet the Old Testament Scriptures disclose this truth. He is Immanuel, God with us. Christ applied to Himself the Jehovahitic “*I AM*”—His redemption name—the God Who reveals Himself, which He was now endeavouring to do.

PRAYER

OUR Father, we thank Thee that Thou hast revealed Thyself in the person of Thy Son. We thank Thee that there was in Thee the desire to love and be loved, and that Thou didst put Thyself forth in Jesus. We thank Thee for a new life, even the life of Jesus. It is this new life that cannot sin. The same spirit of life in Jesus and in us. Do help us to grasp and lay hold of this mighty truth, to embody it in our daily, hourly life for His dear sake. Amen.

HIS FATHER

Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son.—JOHN 5: 19-22.

IT is the Father working through the Son in oneness of life. It is the Father Who loveth so much that He gave the Beloved Son as a revelation of that love. And even greater works are promised. It is the Father Who raiseth up the dead and quickeneth them. (The Father did this for the widow's son when Elijah called on the LORD—Jehovah, the Self-existent One Who reveals Himself.) Even so the Son quickeneth Whom He will—"I AM the resurrection and the life; he that believeth on me though he die, yet shall he live." His resurrection-power seems ever before Him.

PRAYER

OUR Father God, forgive us that we do not always realize that Thou art our Father and we are Thy children in a very real sense. Jesus talked much about Thee and to Thee. We have the same privilege. Give us clearer perceptions of Thy love, Thy care, Thy discipline, Thy chastening. May we realize that Thou art ever working to conform us to the image of Thy Son, our Saviour. Just now may we enter into a new sense of our relationship, of Thy love and Thy power to do for us. Amen.

March the Eighteenth

JESUS, THE LIFE OF MEN

For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. For as the Father hath life in himself; so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man.—JOHN 5: 22-27.

WHAT mighty truths Jesus is trying to convey to His hearers, that He, the Father God, is dwelling in the Son of Man, born of a woman, in all the fullness of the Godhead; that though His creatures have fallen He so loves them that He will lift them up again into His own image; that He is so true, if man sin, he must surely die, but God through death can destroy him who had the power of death. This He will do through Jesus Christ. Therefore, the judgment which determines life and death has passed to the Son.

PRAYER

WE thank Thee, our Father, that we have passed from death to life and that there is no separation. We thank Thee that Jesus broke the power of death for us, dead in trespasses and sins. We thank Thee that He is in us and we are in Him—no one can pluck us out of Thy hand. What oneness of life! Oh, help us to understand and rest in the knowledge of what He has done for us. Praise His great and glorious name! Amen.

THE TWO RESURRECTIONS

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.—JOHN 5:28, 29.

JESUS here speaks of the two resurrections of all that are in the graves, one of life and one of judgment. That of life will occur at the second coming of Christ (1 Cor. 15:23). The saints of the church age and the Old Testament saints meeting Him in the air (1 Thess. 4:16, 17). The martyrs of the tribulation also have a part in this resurrection, being raised at the end of the great tribulation (Rev. 20:4). Then comes the resurrection unto judgment. There was also a resurrection of bodies following Christ's resurrection and the Apostles raised the dead.

PRAYER

WE thank Thee, our Lord and our God, that as Thou hast ascended on high and broke the bars of death—for us—so we, too, shall ascend to Thee with bodies incorruptible, glorious, powerful, spiritual. What a redemption of the body! We long for it. Art Thou not coming soon, our Redeemer? We thank Thee, with deeper fervour and more lasting joy, for that still more wonderful promise that we shall be like Thee. Instantly changed! Bear His likeness! See Him as He is! Our Lord and our God, we praise Thee! Amen.

THE FATHER'S WILL

I can of mine own self do nothing: as I hear I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. If I bear witness of myself, my witness is not true. There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true.—JOHN 5: 30-32.

IF Jesus, our Lord and Redeemer said, I can of mine own self do nothing, how much more do we, His children, need to realize our own nothingness and seek to know the work of the Holy Spirit in our behalf, for we, too, are to reveal Him to a lost world even as He was now striving (oh, with what love and patience!) to reveal the Father God to His brethren, the Jews. As I hear—may our spirits be constantly in an attitude of listening to the still, small voice. May we, too, know, do and love the Father's will. If we do, He will bear witness through us. Jesus now, presenting His Messianic claims, accepts the Biblical rule of evidence—two witnesses.

PRAYER

OH, Jesus, Lord and Master, may we be so at one with Thee that Thy Spirit may bear witness through us. May we be sensitive to the slightest movement of Thy will. Keep us in an attitude of yieldedness, listening. Strengthen our spirits. May we have the mind of the Spirit. May the Dew of the Spirit work to produce abundant life, beauty, fragrance, fruit, we pray Thee. May He, too, Who is Fire, Wind, Water and Oil, work to glorify Christ, for His Name's sake. Amen.

THE FOURFOLD WITNESS TO JESUS

(1) JOHN BAPTIST

Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man: but these things I say, that ye might be saved. He was a burning and a shining light: and ye were willing for a season to rejoice in his light.—JOHN 5: 33-35.

THAT ye might be saved. Here is the heart of Christ and His Father. He speaks of John's witness as the truth, not that He needs his testimony. Every Jew should have known Isaiah's prophecy. When John pointed to the Lamb of God Who is to remove the sin of the world, their hearts should have responded. All Old Testament prophecy pointed to Him. How our Lord honoured John. A burning and a shining light! There must be a burning before there can be a shining. Here, too, our Lord points to the citadel of our beings—our wills; ye were willing. Willing to rejoice in John and reject Christ? Why? Because of the sin of unbelief.

PRAYER

LOOK deep into our hearts and our lives, our Lord and our God, and see if there is rejoicing in lesser things and a rejecting of the best—of Christ, our Redeemer, in all His fullness! Lighten our eyes, we pray Thee. May the eyes of our understanding be opened to see and know the love of God, even Christ Himself. What is first? Is it our wills? Is it our ways? Is it our loved ones? Is it our church? Is it our work? Is it His gifts of grace? Is it His works? Is it His written Word? Is it even His Holy Spirit? Or is it Jesus Himself Whom the Spirit reveals as the Life and Light of men? Amen.

(2) *THE WORKS*

But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.—JOHN 5:36.

JESUS had just made a man whole. What blinded eyes, we say! May we see to it that no veil of the flesh or any self-righteousness may blind our eyes and make us impotent. God's almighty, supernatural power is the same as of old. The Father has given the Son a work to complete here; His eye is ever upon the goal; His resurrection-power is ever before Him. As He goes upon His way the works will bear witness that the Father has sent Him. You can almost hear the pleading of His voice—"Ye will not come unto me that ye might have life." He still brings forth other witnesses.

PRAYER

OUR Father God, what light we have in this dispensation of the Holy Spirit—and how we fail Thee! Forgive us, we pray Thee. Our God, may we not sit in judgment upon others. It is so easy to do this. May we, too, plead, woo, and have the patience and love of the Lord. May Thy works in us witness for Him. Amen.

(3) *THE FATHER*

And the Father himself, which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time, nor seen his shape. And ye have not his word abiding in you: for whom he hath sent, him ye believe not.—JOHN 5: 37, 38.

THIS is my Son," the Beloved, we hear the Father say, "in whom is my delight." They had not heard the voice, nor could they see God in His Son. No human being in the flesh has seen God, but God veiled in angelic form, and God incarnate in Jesus Christ, has been seen of men. May the Holy Spirit open and lighten our eyes that we may see God the Father in His Son—God so loved. "He that hath seen me hath seen the Father." Is it possible that we, too, can live with Jesus and not see the father-heart of God Who gave Himself in His Son that we might come home to Him? Does God love? Jesus is the answer. Is it possible, too, that we can read and study the Word and yet not have it abiding in us? This seems to be the reason of their rejection of Christ. If His Word is abiding in us we will believe. Oh, the sin of unbelief!

PRAYER

FATHER, may we believe Thy written Word. May we take it into our hearts and minds, making it a part of ourselves. May we meditate in it day and night. May we literally eat it. May we feast upon it. Even as eaten bread becomes physical life so may Thy Word become spiritual life to us. Feed our hungry souls with the Bread of Life. Nourish us, we pray Thee. May we leave the husks of life far behind us. We are home in the Father's house and there is food aplenty. Praise God! Amen.

(4) *THE SCRIPTURES*

Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come to me, that ye might have life. I receive not honour from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive. How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?—JOHN 5: 39-44.

WHAT a marvelous thing is this! He, Who is Life and Truth, was standing in their midst, pleading with them to come unto Him, saying, "Ye search the Scriptures" for eternal Life! They testify of Me! Hear His cry! "Ye will not come to me that ye might have life!" Why? Ye have not the love of God in you. Jesus prayed that the love of the Father might be in us—just Jesus Himself! Ye must be born again—have a new life—His very life! I am the life! The natural man cannot understand the things of God. We can read and search the Scriptures with the natural heart and mind and not find life or Jesus anywhere. With new life and the Spirit's illumination Jesus is everywhere in the Book. We should never lay down the Word of God until we have met Him face to face.

PRAYER

DEAR Christ, read Thy Word with us always. Thou art in our midst the same as of old. May our eyes not be holden. Thou Who art Life, impart new life daily. Give us new visions of Thy love, Thy beauty, Thy power. Entrance us with Thyself. May our souls be ravished with Thy glory. May Jesus only be our cry. Our Lord and our God, satisfy us with Thyself. Our hearts and our flesh cry out for the living God. Amen.

MOSES

Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?—JOHN 5: 45-47.

FOR had ye believed Moses, ye would have believed Me. If ye believe not his writings how shall ye believe My words? Here is the thought of inspiration, which is really the outbreathing of God both in Moses and in Christ (Ex. 4: 15). May the Holy Spirit not say to us as Christ did to His followers: "Ought not Christ to have suffered these things and to enter into his glory. And beginning at Moses . . . he expounded unto them in all the Scriptures the things concerning himself. O fools and slow of heart to believe *all* that the prophets have spoken! Then opened he their understanding."

PRAYER

OUR Teacher, Lord and Redeemer, may we not be guilty of the sin of unbelief in Thy written Word in this dispensation of the Holy Spirit. What light we have! Forgive, oh, forgive, that we are so slow of heart to believe *all* that Thou hast spoken. Draw near. Remove every veil from our holden eyes. May the Light shine in. Illumine us, body, mind and spirit. Shine through us, Thou Light of the world. May we never look to our own understanding, but ever seek Thy illumination. Amen.

*FEEDING THE FIVE THOUSAND—THE
CIRCUMSTANCES*

After these things Jesus went over the sea of Galilee, which is the sea of Tiberias. And a great multitude followed him, because they saw his miracles which he did on them that were diseased. And Jesus went up into a mountain, and there he sat with his disciples. And the passover, a feast of the Jews, was nigh.—JOHN 6: 1-4.

MANY things have happened but John does not record them. He is seeking to bring us in fellowship with the Divine Son of God and His resources for us. A feast is at hand. The multitudes were seeking Jesus for material things. The revelation is a quiet, conscious, resourceful Christ. He knew the circumstances. He had the ability to meet them. What calmness! What quiet order and system! Have we the quietness, the restfulness, the orderliness of Christ? It is like that of the ocean with its mighty power. How could we ever think of classing Christ's character with that of man? He came unto His own things. He touches them and omnipotence is revealed. He does not need to use us or our scanty supply, but He does. Praise God!

PRAYER

OUR Christ, open our eyes that we may see and know Thy Almighty power in us. Help us to keep our eyes upon Thee always. The working is Thine. Responsibility is our response to Thy ability. May we never forget this. Then give us Thine own quietness, Thine own peace. May we in nothing be anxious. May we yield, obey, and let Thee work out Thine own will and pleasure in us. Then the Father will be glorified and the Divine Son of God will be recognized. Amen.

THE CONVERSATION

When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? and this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.—JOHN 6: 5-10.

JESUS is testing Philip's faith. Faith grows in this way. Looking to Jesus always produces faith. He wishes to teach His disciples so He associates Himself with them. Note the consultation. He regards them as His co-labourers. Note also that He has called them to an apparently impossible task. There is a suggestion that Andrew's faith leaps to the task. He had seen Jesus do marvelous things. Duty is not measured by our ability. What is needed is surrender, complete trust and perfect obedience in the almighty Christ. How quickly Jesus responds to faith! Get the people to sit down. Can you not see the quiet Christ, the obeying disciples, the great multitude looking to the Author of Life to feed them, the hush of nature over all, the mighty Presence of God?

PRAYER

OUR faith looks up to Thee, Thou Lamb of Calvary. Break to us the Bread of Life to-day. Restore us. Refresh us. Feed us. Then quicken us with Thine Almighty power and send us forth to touch other lives. May we be able to feed others in Thine own abundant way—good measure, running over, pressed down. Amen.

THE LORD'S METHOD

And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.—JOHN 6: 11-13.

WHAT is the first thing Jesus does when He receives the loaves? To implore God in petition? No. He simply gives thanks to God! What a lesson for us! With almost nothing to work with it seems more important to Jesus to offer praise and thanksgiving than to petition. Looking into the face of an impossibility from a human standpoint, the important thing is to give thanks. This was always the Lord's method of procedure. Is it ours? Then He goes to work to meet the need with what He has until they were filled, and they gathered up what was left that nothing be lost. Exceedingly abundantly above all that we can ask or think is Christ's sufficiency. Praise Him!

PRAYER

LORD, teach us how to praise Thee, to give thanks! May it be the big part of our petitions. This gives Thee a chance to work. May we be praise-giving, thanksgiving believers. Thou dost bestow with munificence. There is always something left over. Thy salvation is a great salvation. Thy peace passeth understanding. Thy joy is unspeakable. We can never exhaust the Giver of Life. In the quietness of our lives feed our famine. Amen.

THE RESULT

Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. When Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.—JOHN 6: 14, 15.

THE needs of the people are met by Christ's supernatural power. Faith was strengthened. The disciples and all believers must have been impressed with His Almighty power. He lifted up His eyes on the multitude and there were depths of tenderness and compassion in those eyes. We have a high Priest Who is touched with the feeling of our infirmities. He is my Teacher Who tests my understanding and my faith—this He said to prove Philip. He is my Master Who will not dispense with my service. He could easily perform the work without me, but He bids me be His fellow-labourer. He is my King Who marches from miracle to miracle and from triumph to triumph. It is all the sweet omnipotence of Love. And they wanted to make Him king, Who was already King of kings and Lord of lords. They missed the spiritual teaching.

PRAYER

JESUS, Lord, Thou dost meet every need of our lives. Into the arms of Thy love Thou dost take needy men. It is Thy desire to give us the Living Bread, and every gift is coloured with Thy life-blood. Lord, we are necessary to Thee! Help us ever to remember this. Let me get quiet before Thee, and Thou wilt multiply my slender stock. We praise Thee! Give us new vision! May we not miss the deepest, truest, richest, spiritual lessons Thou art trying to teach us! Thou art our King! Amen.

JESUS WALKS UPON THE SEA

And when even was now come, his disciples went down unto the sea, and entered into a ship, and went over the sea toward Capernaum. And it was now dark, and Jesus was not come to them. And the sea arose by reason of a great wind that blew. So when they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship: and they were afraid. But he saith unto them, It is I; be not afraid. Then they willingly received him into the ship: and immediately the ship was at the land whither they went.—JOHN 6: 16-21.

HE came unto His own things. How impotent the disciples were without Jesus in the storm; so are we without Him in the boat of life. He Who made the waves could walk upon them and control their movements, bringing the ship safe to land. Does not this lesson suggest to us that when the storms of life are upon us He is especially near and dear? And that He will use His Almighty power in our behalf. "It is I, be not afraid!" May we hear His voice in the stress, strain and difficulties of life. In the darkness, when lashed by the waves of inner physical discomfort, loneliness of heart and life, take Him into your boat and all will be well. When thou passeth through the waters I will be with thee.

PRAYER

JESUS, Friend, Comforter, bring us safe to land, we pray Thee. May we rest in the assurance of Thy Almighty power in our behalf. Perfect that which Thou hast begun. Thou dost never forget us. Thou dost know and plead for us when we can scarce ejaculate a cry. Thou art our Deliverer. Speak, Lord, and reassure us! We are Thy sheep. We know Thy voice. Speak, and all will be well! We would follow Thee. Amen.

THE SEEKERS

The day following, when the people which stood on the other side of the sea saw that there was none other boat there, save that one whereinto his disciples were entered, and that Jesus went not with his disciples into the boat, but that his disciples were gone away alone; (Howbeit there came other boats from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks:) when the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?—JOHN 6: 22-25.

HERE were seekers who showed a sad ignorance of proportions and values—seeking because they had been fed with the bread that perisheth. They were occupied with the natural, the carnal. The Bread of Life, the Giver of Life, they were seeking, but not with empty hands and hearts. The carnal should not bulk largest in my judgments and affections; it is the spiritual that counts. The words that I speak unto thee, they are spirit, they are life. I need to have my judgments adjusted and corrected. May I acquire the art of weighing things in the scales of the sanctuary.

PRAYER

LORD JESUS, why are we seeking Thee to-day? What is our motive? Help us to adjust our thinking. May we know what are the true values of life. They are love, purity, duty, service, and a deeper knowledge of Thee and Thy will for us. Let us covet the life that abounds in the riches of Christ. With an empty hand and an emptier heart, we come. Fill us with Thyself. Amen.

*THE GREAT DISCOURSE ON THE BREAD
OF LIFE*

Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed.—JOHN 6: 26, 27.

A GAIN He pleads with them not to labour for the things that perish, but for those things that pertain to eternal (quality of life) life. And again He tells them that the Father God has certified the Son of Man and He will give the life. He has shown them that He is the Source of life, now He proceeds to tell them where they will get sustenance for this life. Over and over again He shows them that it is new life they need, and that He Who gives the life will supply life for growth. Hear His plaintive cry: “Ye will not come unto me that ye might have life!”

PRAYER

L ORD JESUS, we thank Thee for new life. May the old life with all its destructive tendencies die out of us. It is life—Thy life—richer, fuller, that we need! May we know the renewing of the Holy Ghost to-day. Renew our spent energies. Give fullness of joy, the forgiveness of sins, and a deeper, truer knowledge of the Father's look of love to teach and guide us in the way that we should go. May we enter into a new assurance of Thy grace—grace that abounds and is sufficient. Amen.

THE WORK OF GOD—BELIEVE

Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.—JOHN 6: 28-32.

HERE is the key to the whole situation—that ye believe Him Whom He hath sent. Faith is the key that unlocks all God's treasure-houses. In its essence it consists in receiving what God hath revealed—by Word, by works, through His Son in Whom are all the treasures of Divine wisdom. First, receiving Him as Lord and Saviour; then yielding, obeying, giving loving service, letting Him be the power of it all. They said do; Jesus said believe. This is the work of God. We cannot do; Jesus can. Faith is the channel to the power house of God. He had just given them a sign; evidently they had not even seen it. All they saw were loaves and fishes, and they were filled. What do we see as we look at His Word this morning?

PRAYER

LORD JESUS, increase our faith. Our eyes are upon Thee, Thou mighty Son of God. May we not look into Thy face, hear Thy voice, wooing us closer, and not feed upon Thee, being strengthened, quickened and refreshed for this day's service for Thee. Thou art our life. We thank Thee that Thou wilt sustain us. We believe God. May we to-day act upon this belief and venture out upon the way with Thee. Amen.

JESUS, THE BREAD OF LIFE

For the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.—JOHN 6: 33-35.

THIS Bread is a great, Divine gift. The Bread of God comes down from heaven. My need is great, my poverty is continuous, my hunger manifold. Therefore, no human Saviour will do for me; the redemption must be bestowed from above. The virtue of this Bread is in the field of the marvelous. The nutriment is so mysterious, yet the food is potent. It sustains, develops and ripens life, but wonder of wonders!—it imparts life; giveth life unto the world. The wonder increases as I realize how free it is. He Who is the Bread of God stretches wide His arms and opens wide His heart—Him that cometh unto me I will in no wise cast out. Without money, without price, with no merit and no grace, I may come and claim and enjoy the living Bread. And I shall never hunger.

PRAYER

LORD JESUS, Bread of God, we thank Thee for the new nature. Lead us from strength to strength as Thou dost perfect what Thou hast given. Evermore give us this bread. We thank Thee that we can come just as we are—in all the filthy rags of the flesh. We come like a beggar. Receive us, we pray Thee. We have nothing to offer Thee. We have had no hand or part in the production of this Bread. It is Thy free, unspeakable Gift. How can we thank Thee? We bow in adoration and homage at Thy blessed feet. Amen.

THE LIFE-GIVING BREAD

But I said unto you, That ye also have seen me, and believe not. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.—JOHN 6: 36-40.

I AM the bread of life. He is the support of the life which He gives. How significant and impressive it is, this constant reiteraton of appropriating Him. All life is in Himself. Just as in the physical life it is important to absorb and assimilate food so in the spiritual. Just as eaten bread builds itself into our flesh, so we must feed upon Christ and His Word, if we would be built up and grow in grace into the perfect (maturity in godliness) child of God. There is no other way and no other provision made for us. We are the Father's love-gift to Jesus. We are kept for Jesus Christ. What safety! He will keep and nourish if we by faith live and dwell in Him.

PRAYER

THOU wonderful Christ, our hearts and our flesh cry out for the living God! We long for Thee. Thou alone dost satisfy our hearts. We thank Thee that we do see in some measure Thy marvelous love. Oh, such love! Never weary! Ever seeking! Ever expressing itself in Thy love-gifts to us! Ever pleading! Ever loving with such drawing, mighty power! We do thank Thee, precious Saviour and Friend. May we see Thee anew with a mighty, appropriating faith. Amen.

I AM THE BREAD

The Jews then murmured at him, because he said, I am the bread which came down from heaven. And they said, Is not this Jesus, the son of Joseph, whose father and mother we know? how is it then that he saith, I came down from heaven? Jesus therefore answered and said unto them, Murmur not among yourselves. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.
—JOHN 6: 41-44.

HOW homely and accessible is the Bread. The Jews said, is not this Jesus, whose father and mother we know? Thank God, my Saviour is close of kin to myself. He is indeed familiar with my lot and need. He is indeed the approachable Christ, within my reach. The bread upon my table every day is not more easy of access—I have only to reach out and take. Yet my Saviour is Divine. There is the supernatural, the marvelous elements in this Bread of God. He says, no man can come to Me except the Father draw him. A touch from the other world opens my eyes, subdues my will and renews my heart. When His life is beating and quivering in me, I go from strength to strength eternally.

PRAYER

OUR Father, may I put on the Lord Jesus Christ to-day. Give me appropriating faith, I pray Thee. Give me the grip of iron that will not let go until Thou bless me. Manna was Thy good gift of old, but Thy best and supremest gift is Jesus, the Bread of God. Help me to realize my famine and needs—needs of body, mind and spirit. Make me very hungry for Thee. May I come with an empty heart. Fill me, I pray Thee, for Jesus' sake. Amen.

“ HE THAT BELIEVETH HATH ”

It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life.—
JOHN 6:45-47.

THAT they did not believe was so evident. They only saw Jesus and His earthly parentage. The natural man understandeth not the things of God. God the Father so loved that now He was endeavouring to reveal Himself in the terms of a human life. Think of it! The LORD (Jehovah)—the self-existent One who reveals Himself—offering Himself and being rejected. They had not heard or learned of the Father, He tells them; if they had they would come unto Me. “He”—let him be who he may! “That believeth”—simply trusting, that is all. “Hath”—present tense! Here and now forgiven, justified, received into the family of God. “Eternal life”—quality of life, full of the riches of God. Every word is an evangel.

PRAYER

OUR Father and our God help us to enter into our heritage. We are Thy children. All good and perfect gifts are in this gift of life. We thank Thee there is remission of sin. We thank Thee there is fellowship with Thee. We thank Thee there is power to overcome sin. We thank Thee that this life is a fruitful one. We thank Thee that there are pleasures forevermore at the King's right hand in the better country. Help us by Divine grace to walk worthy of our privileges, for Jesus' sake. Amen.

THE WOOING, PLEADING JESUS

I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world.—JOHN 6: 48-51.

A GAIN Jesus tells them that He not only gives life, but that He supplies life for growth. It is the thought of union (Latin unus—one). It is the vine and branches, head and members. There is no life apart from Him. Oh, do let Me give you life! Then feed upon Me, is His cry! He then tells them how eternal this life is—from everlasting to everlasting; ye shall live forever—never die. God the Father so loves you He wants you to come home—that ye may not perish (the condition of those who do not believe). The Son of Man came to seek and to save that which was lost. The Father is seeking you. He wants you to come home. He wants to give you a new nature, a new life. Oh, come home! Hear His pleading, wooing voice! Come unto Me!

PRAYER

FATHER GOD, may we not miss this call to a richer, fuller life with Thee this morning. We come to Thee. Take us, we pray Thee, in all our weakness and unworthiness and do for us more than we can ask or think. We thank Thee for new life—abundant life! May we be rich in faith. Make us more loving, thoughtful, kind in our dealings with Thee and others. Produce Thine own life and Spirit in us. Empty us. Fill us with Thyself. Live out Thine own life in us. May we abide in Thee. Amen.

ONENESS OF LIFE

The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed.—JOHN 6: v. 55.

BREAD always suggests life to us and we can rightly say that Jesus is the life of God. Can we indeed partake of Christ's body—"eat His flesh and drink His blood"? Yea, verily, by receiving Him literally into ourselves and entering literally into Him. He never gives life as something apart from Himself. We see the Jews (the natural man) stumbling at this. We read these days of the transfusion of blood from one person to another to save life. This is a beautiful illustration of what is meant here. It is the passing of Christ's life into us. He wishes to do just this for us—give us His own life.

PRAYER

OUR Christ, may we realize the Bread was dearly bought. Thy flesh bruised as the corn is bruised! Thy flesh wounded and sacrificed on the bitter and saving Cross! How costly the staff of life! Through Thy shame and death it comes to us. May we prize Thee, Thou living Bread! Reconciled, we shall be saved by Thy life. May we believe it with all our hearts. Unworthy, sinful often, weak, unstable, just sinners saved by Thy grace, nevertheless we are Thine. Praise God! Amen.

JESUS, OUR FOOD

He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father: so he that eateth me, even he shall live by me. This is that bread which came down from heaven: not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever. These things said he in the synagogue, as he taught in Capernaum.—JOHN 6: 56-59.

HE that eateth My flesh and drinketh My blood. Could any figure of speech express more clearly the reality of our possible oneness with Jesus? It is not merely that we shall be conscious of His presence and speak to Him, but we may eat and drink Him. His life will pass into our life and become a part of us. The wonder of it! It is the amazing intimacy of the figure that must possess our minds. We may feed upon this Bread from Heaven and it will build itself into our very lives, even as eaten bread builds itself into our flesh. Let our minds grasp, hold and possess this figure. The open way is made by the act of faith—the faith that appropriates.

PRAYER

JESUS Master, may I bring joy to Thy great heart of love to-day by appropriating Thee in all Thy fullness. Create and nourish my convictions, my affections and my activities. May wisdom come as I fellowship with Thee. May the deepest, highest and most fruitful truth be revealed. Help me to understand sin and salvation, the soul and eternity, as well as duty and grace. May my heart rest in Thee and be wholly satisfied. I would run Thy errands. I would seek the advancement of Thy Kingdom. May my work become worship. I would live by Thee. Amen.

DISCIPLESHIP TESTED BY DOCTRINE

Many therefore of his disciples, when they had heard this, said, This is an hard saying; who can hear it? When Jesus knew in himself that his disciples murmured at it, he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. From that time many of his disciples went back, and walked no more with him.—JOHN 6: 60-66.

OH, the pathos of it all! The Lord of Glory looking for simple faith and finding murmuring, and strife among them, declaring His words a hard saying. His resurrection is ever before Him—ascend. My words are life. But ye believe not. This is the test. He knew them, yet how He pleaded. He would give them all the light possible. How do we stand the test when Jesus says, follow Me? Whether it be in faith, in doctrine, in surrender, in fellowship, in service or in suffering!

PRAYER

OUR Lord and our God, may we believe *all* Thy Words—they are spirit, they are life. May we not in any sense lean upon our own understanding. Give us the mind of the Spirit. May the Written and the Living Word be our very life—both are alive. May self die out. We fail Thee so often. Forgive. Amen.

PETER'S CONFESSION OF FAITH

Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life. And we believe and are sure that thou art that Christ, the Son of the living God. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spoke of Judas Iscariot the son of Simon: for he it was that should betray him, being one of the twelve.—JOHN 6: 67-71.

JOHNS Gospel is a book of tests! The Lord tests their faith here, and Peter's faith grows as he gives expression to it; he is conscious that his conviction is of God. Why is he so sure? He has a new life within. Jesus had changed his life by giving him a new nature. When He told him that he would be Peter (a stone) he believed His word. Jesus read his heart at their first meeting—all the dissatisfaction, unrest, weakness. He had a need; Jesus met it. Since then wonderful light had come to Peter. He had had an experience. He believed the words of Jesus. This always brings light and vision. After Peter's confession, Jesus' word is a great acknowledgment of Peter's sonship. But another is a devil—usually translated Satan.

PRAYER

LORD JESUS, we thank Thee that all life is in Thee and that we are Thine. May we this morning feel that we have seen Thee, touched Thee, heard Thee, looked upon Thee, Thou Word of Life eternal. Quicken us. Refresh us. Clear our vision. May we feel that our convictions regarding Thee are rooted in God the Father. Restore our joy. Renew our spent energies. May we, too, have the consciousness of the Father's look of love to guide us in all our ways all our days.

*JESUS GOES TO THE FEAST OF
TABERNACLES*

After these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him. Now the Jews' feast of tabernacles was at hand. His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works that thou doest. For there is no man that doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, show thyself to the world. For neither did his brethren believe in him. Then Jesus said unto them, My time is not yet come: but your time is always ready. The world cannot hate you; but me it hateth, because I testify of it, that the works thereof are evil. Go ye up unto this feast: I go not up yet unto this feast; for my time is not yet full come. When he had said these words unto them, he abode still in Galilee. But when his brethren were gone up, then went he also up unto the feast, not openly, but as it were in secret. Then the Jews sought him at the feast, and said, Where is he? And there was much murmuring among the people concerning him: for some said, He is a good man: others said, Nay; but he deceiveth the people.—JOHN 7: 1-12.

HE came to give them life and they sought to kill Him. Their one thought was that His works might cause Him to be made King of the Jews. How little they understood what He came to do. He cannot be ignored. They are talking about Him, even seeking Him, but there is fear of the Jews. How modern they are! They are saying He is a good man to-day, but denying His Virgin Birth, His Atonement and His Resurrection, not only openly in the world, but in the Church.

PRAYER

"MY Lord and my God," we say with Thomas this morning, forgive us if there is the slightest bit of unbelief in us. We thank Thee that Thou canst not be hid. We thank Thee that Thou art a disturber. Divine Son of God, we, too, are seeking Thee. Amen.

JESUS TEACHING

Howbeit no man spake openly of him for fear of the Jews. Now about the midst of the feast Jesus went up into the temple, and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.—JOHN 7: 13-18.

JOHN'S Gospel is a book of tests. Here is the test of doctrine. The key to the opening is our wills. Deliberately choose to do His will and you will know. He came unto His own. Oh, how He pleads with them to try this simple test! Put your will on God's side. Hand it over to Him to work in it to do His will and pleasure—and you shall know. How simple it is! Your understanding will be opened. The Father has given us His written Word and the Word made flesh. The Holy Spirit is here to teach, illumine, guide. He will take the Word of the Father and bring the needed message to our hearts and lives as His direct message to us. Try this simple test.

PRAYER

OUR Father, may we seek to know Thee in Jesus Christ. He reveals Thee to us. Take our wills, the citadel of our beings, make them Thine own. We do not want our own way, or our own will. May we know Thy perfect, complete will for us, as well as do it and love it. Light will shine in the darkness; the way will be plain. Teach us by Thy Holy Spirit. Amen.

CHRIST'S LAW OF LOVE

Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me? The people answered and said, Thou hast a devil: who goeth about to kill thee? Jesus answered and said unto them, I have done one work, and ye all marvel. Moses therefore gave unto you circumcision; (not because it is of Moses, but of the fathers;) and ye on the sabbath day circumcise a man. If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day? Judge not according to the appearance, but judge righteous judgment.—JOHN 7: 19-24.

BEFORE the law the whole world is guilty. No, we cannot keep it. The time had come when God was seeking to make a new covenant with the house of Israel when His law would be written in their hearts, but they would have none of it. Moses' law demands love; Christ's creates love. It therefore takes the place of the external law by fulfilling it. He Who is the love of God was in their midst, pleading with them. This Divine love was outflowing in an enforced, spontaneous way toward the objects of this love. Love is higher than law; it is the law of liberty; it cannot break law, but rather fulfills it. The effect was hatred and murder in their hearts.

PRAYER

CHRIST, our Righteousness, we thank Thee for the new law written in our hearts—that we are inlawed to Thee. We thank Thee for Thy Spirit Who will cause us to walk in Thy ways and to keep Thy judgments. We thank Thee that Thou wilt walk in us. May we not be faithless or unbelieving. May we believe, yield, and accept Thee in all Thy fulness. Amen.

JESUS, THE DISTURBER

Then said some of them of Jerusalem, Is not this he, whom they seek to kill? But, lo, he speaketh boldly, and they say nothing unto him. Do the rulers know indeed that this is the very Christ? Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is. Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am: and I am not come of myself, but he that sent me is true, whom ye know not. But I know him: for I am from him, and he hath sent me. Then they sought to take him: but no man laid hands on him, because his hour was not yet come. And many of the people believed on him, and said, When Christ cometh, will he do more miracles than these which this man hath done? The Pharisees heard that the people murmured such things concerning him; and the Pharisees and the chief priests sent officers to take him. Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me. Ye shall seek me, and shall not find me: and where I am, thither ye cannot come. Then said the Jews among themselves, Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles, and teach the Gentiles? What manner of saying is this that he said, Ye shall seek me, and shall not find me: and where I am, thither ye cannot come?—
JOHN 7:25-36.

JESUS began to teach. Truth is ever antagonistic to error. If we are not meeting antagonism, hatred, dislike, murmurings among the self-righteous Pharisees (they still exist), we may be concerned about our teaching and spiritual life. Praise God, some will believe our testimony! Hear the heart-breaking cry! "Seek . . . shall not find me!" There is eternal death.

PRAYER

MASTER, keep us in the Spirit, teaching, pleading, wooing others to Thee. Live out Thine own life within us. Give us the needed wisdom, the right word, look, manner, Thine own love, gentleness and power. We yield to Thee. Amen.

THE HOLY SPIRIT FOR POWER

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.—
JOHN 7:37-39.

THIS is the great prophecy concerning the outpouring of the Holy Spirit for power. This is the aspect of Christ crucified. Jesus' redemptive work is ever before Him. He is the rock smitten that the Spirit of Life may flow from Him to all who will drink. Listen to this pleading, wooing Jesus! Believe! Live! A well of water within! From your inmost being shall flow rivers of living waters. This is the dispensation of the Holy Spirit. Are our fellowship and communion, our work and life under His control? Do we each morning seek the renewing of the Holy Ghost?

PRAYER

LORD, may Thy Holy Spirit come with all His quickening power. He is within. Thou art with us. Vitalize us. Help our ignorance and infirmities. Lead and guide. Intercede for us. Burn out the sin, the dross and the evil. Cause us to walk in Thy way and to keep Thy judgments, for Thy name's sake. Amen.

JESUS, THE DIVIDER

Many of the people therefore, when they heard this saying, said, Of a truth this is the Prophet. Others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? So there was a division among the people because of him.—JOHN 7:40-43.

THE old inscription comes to our minds, "They say! What do they say? Let them say!" Saying this or that will never save them, but faith will. But we read some said, "This is the prophet Messiah." They knew the prophecy. Sin always blinds. The sin of unbelief! There is no greater sin. This is the only issue with them now. And so there was a division. This will always be so where the old nature and the new meet. Are we causing divisions, unrest, disquiet? If we are not it would be well to look within and see if there are rivers of living water flowing. Praise God, it may be so!

PRAYER

LORD GOD, may we not only say, but may we be so alive with life that where we go, plead and work, division may arise and decision be made for Thee. Lord, Redeemer, live out Thine own life within us that others may believe and know Thee, too. We of ourselves are so impotent. Make us more and more conscious of this each day. Glory to God, Thou art not impotent, but almighty to the breaking down of strongholds! Work on, we pray Thee. Amen.

“NEVER MAN SPAKE LIKE THIS MAN”

And some of them would have taken him; but no man laid hands on him. Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed. Nicodemus saith unto them, (he that came to Jesus by night, being one of them,) Doth our law judge any man, before it hear him, and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet. And every man went unto his own house.—JOHN 7: 44-53.

HOW absolutely safe Jesus was, and so are we His followers, until God's time is ripe and His plans mature! Praise His mighty, powerful Name! No words like His! You will remember when at Nazareth in the synagogue they all bare witness and wondered at the gracious words which proceeded out of His mouth. As He brought truth home to them they were filled with wrath and endeavoured to kill Him, but He, passing through the midst of them, went His way. It is the same in to-day's lesson. How secure and how safe we are! No man shall pluck them out of my hands. Nicodemus does not seem to have passed from law to grace, yet it may be his remark proves that he has.

PRAYER

JESUS LORD, we are safe in Thee. We thank Thee, our Redeemer, Sanctifier, Friend. Nothing can happen to a child of God that does not first pass the counsel of Heaven that it shall be so. Praise God! May we enter anew to-day into the oneness of our life with Thee! May we be passive, yielding absolutely to Thee, obeying the still small voice. Work on, we pray Thee. Amen.

THE WOMAN TAKEN IN ADULTERY

Jesus went unto the mount of Olives. And early in the morning he came again into the temple, and all the people came unto him; and he sat down, and taught them. And the scribes and Pharisees brought unto him a woman taken in adultery; and when they had set her in the midst, they say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned; but what sayest thou? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground. And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.—JOHN 8:1-11.

JOHAN 8:1-11 is not found in some of the ancient manuscripts. In John 5:41 we read these words, "I receive not honour from men." With what force these words come home to us in view of this incident. He was in the Temple teaching. Oh, how they sought to trap Him!—and were trapped themselves. As we look at the immediate context—"I am the Light of the world"—we feel the going out was the outcome of conviction in their darkened hearts and minds when Christ said, "He that is without sin let him cast the first stone."

PRAYER

JESUS CHRIST, to Thee we bring our sins of unlove, of hypocrisy, of unjust dealing, of censoriousness, of self-righteousness. We are convicted in Thy Presence. Multiply our compassions; increase our love. Amen.

JESUS, THE LIGHT OF THE WORLD

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.—JOHN 8:12.

CHRIST is the light above all lights. Other lights are derived; He is self-sufficient. They are temporary; He abides. He is Light of *Life*. From death He awakes me and I live. My sepulchre is left behind. Into another realm I come. Where light is death cannot stay. Where Christ is death is slain. Praise God! He is Light of *Truth*. In Him I have no darkness of intellect. I am sure of guidance if I follow on. Walk Thou in me. Here alone is safety. He is Light of *Joy*. If my eyes are beholding Jesus truly the light is sweet. "I shall be satisfied when I awake with beholding thy form." New power, new delights, new freedom come from such a gaze. The soul lives in gladness and victory.

PRAYER

JESUS LORD, what hast Thou not done for us? We praise and adore Thee, Thou mighty Christ! Thou art indeed the Light of Life—Thou dost bring us dead in trespasses and sins to newness of life. Thou art the Truth. Abide in us. Keep us abiding in Thee. Lighten our eyes. Pour in wine and oil. We need Thee so. Lift us completely out of every dead thing in our lives to the perfect freedom there is in Thee. We thank Thee that Thou hast given us Thine own joy—*Thyself*! We praise Thee! We go forward rejoicing. Work on, Redeemer, Sanctifier, Friend. Amen.

JESUS, THE TRUTH

The Pharisees therefore said unto him, Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them, Though I bear record of myself, yet my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. Ye judge after the flesh; I judge no man.—JOHN 8:13-15.

SINCE chapter six about six months have elapsed. Many events have taken place as recorded in Matthew 15-17 chapters. Between the Jewish Passover and the Feast of Tabernacles Jesus was in Galilee because of the murderous intentions of the authorities at Jerusalem. Ye judge after the flesh—the old nature. The flesh in Scripture means the whole nature of unregenerate man, spirit, soul and body, as centered upon self, prone to sin and opposed to God. This is a picture of the Jews, and of you and me, if we are not believers with the new nature Jesus gives. We can even be believers and walk in the flesh, being carnal Christians. The natural man cannot understand spiritual things for they are spiritually discerned.

PRAYER

OUR Father God, as we look into the face of our Lord and Master, we see Thee. We thank Thee for the revelation of Thyself. We bow at Thy blessed feet, Thou Saviour of mankind, marvelling, wondering, rejoicing, knowing that Thou didst come from the Father. Thou didst also go back to the Father. Thou didst bring us home to God. We praise Thee! Thou art our Father! Jesus is our Saviour! The Holy Spirit is our Guide, Leader, Friend, Comforter, Teacher! What hast Thou not done for us. Glory to Thy Name! Amen.

JESUS' TESTIMONY

And yet if I judge, my judgment is true: for I am not alone, but I and the Father that sent me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me. Then said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also. These words spake Jesus in the treasury, as he taught in the temple: and no man laid hands on him; for his hour was not yet come.—JOHN 8:16-20.

HE is the expression of the Father. He is not alone. He is the Sent-One, Who is to reveal the Father. He that hath seen Me hath seen the Father. Only to faith does He reveal Himself. No, they could not tell whence He came or whither He goeth. Again He brings forth Divine testimony to Himself, to the Father, but is still rejected. The Father had borne witness—"This is my beloved Son, hear him!" He came unto His own, and His own received Him not.

PRAYER

OUR Father God, may we be true representatives of Jesus. Bear witness through us, we pray Thee. Jesus has brought us home to Thee. How can we thank Thee for Thy unspeakable gift? May we reveal Thee and Jesus to others every day and hour. We praise Thee that we *know* we are His and Thine. We thank Thee that Thou dost dwell with us even as Jesus promised. We thank Thee that we are one in Thee. We are unworthy. We have no righteousness of our own. We just come in the name of Jesus and Thou dost receive us. Jesus had a passion for Thee; give us the same passion, we pray Thee, for His Name's sake. Amen.

JESUS, THE SEPARATOR

Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye cannot come. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins. Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning. I have many things to say and to judge of you: but he that sent me is true; and I speak to the world those things which I have heard of him. They understood not that he spake to them of the Father.—JOHN 8: 21-27.

WHAT solemn announcements Jesus is making to His own, the Jews! Ye shall die in your sins. It is always sin that keeps us from Jesus. Here it is the sin of unbelief, the one sin that separates from the Sin-bearer. Whither I go ye cannot come. Believe and ye will have life, becoming a part of Me. Reject Me and there is separation of that like Heaven and hell. It is eternal life and eternal death that is being considered. Oh, the pleading, wooing Christ!

PRAYER

OUR Father, we praise Thee! We realize sin, and sin alone separates from Thee. We cannot know Thee if we do not believe in Jesus. When we are Thine sin can destroy our fellowship and communion, but, praise God, we have an Advocate at Thy right hand interceding for us continually. We also have Him in our hearts and lives by Thy Holy Spirit. What oneness of life is ours! Help us to realize and rest in it. No condemnation! No separation! We praise and adore Thy holy Name for Thy wondrous love to the children of men! Amen.

JESUS' PASSION—TO REVEAL THE FATHER

Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. As he spake these words, many believed on him.—JOHN 8:28-30.

A GAIN He seeks to reveal the Father's love. It is as if He said, I have come from the Father, to reveal Him to you, to make you partakers of the Divine nature, to bring you home to your God. He has so much to reveal. All He asks is open, believing, seeking hearts. Oh, the pathos of it all—Ye will not believe! No, indeed, they understood not. Now He speaks of Himself. As Son of Man His mission is ever before Him—lifted up. Then He, the great Magnet, would *draw*. I do nothing of Myself. I speak the things the Father has taught Me. I do always those things that please Him. No, they could not understand this.

PRAYER

O UR Father, what wonderful things Thou hast in store for us! We praise Thee and we thank Thee! Forgive us, we pray Thee, that we have so little understood. Give us new glimpses into Thy grace and love to-day. Give us a discerning spirit that we may perceive Thy nature as it really is. May we have a clear vision of Thyself as expressed in the Written and Incarnate Word. Let us live so at one with Thee that we may realize fully that we of ourselves can do nothing. Teach us, we pray Thee. May we, too, please Thee in some degree for Jesus' sake. Amen.

JESUS, THE EMANCIPATOR

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man; how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.—
JOHN 8: 31-36.

WHAT makes true disciples?—abiding in His word. Ye shall know the truth and the truth shall make you free. I am the Truth. Truth is only found then in reception of and in communion with Him Who is the Truth. Yes, verily! Truth for the will, the mind, the heart is stored for me in Jesus Christ. He reveals the Father. He teaches me, but He does much more than this—He communicates Himself. Thus joined to Him I am true in life and thought. And there is freedom, too. Those to whom He was speaking claimed to be the heirs of mighty promises—the free-born children of Abraham. But, alas, they did not have his faith in their hearts! They had His blood in their veins, but that could not set them free. Only the Lion of Judah could set them free.

PRAYER

OUR Father, we thank Thee that we are sons and daughters of Thine through Jesus, our Saviour, and that we abide forever in Thy house. Thou hast given us the Truth. Thou hast given us freedom. Thou hast taken from us a thrall's heart and given us a child's heart. We have a child's standing and a child's privilege! We are at home with Thee! We are intimate with Thee! We thank Thee for Thy unspeakable gift. Amen.

JESUS, THE DISTURBER

I know that ye are Abraham's seed ; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father : and ye do that which ye have seen with your father. They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God ; this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication ; we have one Father, even God. Jesus said unto them, If God were your Father, ye would love me : for I proceeded forth and came from God ; neither came I of myself, but he sent me.—JOHN 8: 37-42.

IF they were of like precious faith with Abraham, is the test, for Abraham saw My day and was glad. Jesus had told them, "Ye search the Scriptures ; they are they which testify of me." No, His word had no place in them. No, the love of the Father was not in them. No, they cannot hear His word. This is profession without life. They said God was their Father, yet they could not recognize His Son. No, the natural man understandeth not the things of God.

PRAYER

WE thank Thee, our Father, for faith. Thy servant Abraham had the far vision. Give it to us, we pray Thee. We praise Thee that we can walk in the same footprints of faith—separation, vision, sacrifice, worship, communion. He counted things that were not as though they were. He believed God and it was accounted to Him for righteousness. Give us as far-reaching a faith, we pray Thee. He believed in hope against natural hope. May we. Amen.

FOUNDATIONAL TRUTH OR LIES

Why do ye not understand my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.—JOHN 8: 43-47.

HERE Jesus shows us our real foes. What deadness of perception! You are unable to listen; you cannot understand my speech. Why? The old nature opposed to God cannot believe. Jesus came in the flesh to condemn sin in the flesh. The offspring of Satan! Your father, the devil! From the beginning he was a slayer of men. There is no truth in him. He is a liar and expressing his own nature when he lies. Let us recognize his power, and remember that all unbelief, all distraction, all lack of truth is in him. In Jesus' name will bring light and deliverance. I have come to redeem you from him, from slavery, to buy you out of the market, to bring you home to truth and to God, but again they reject Him—Ye will not come unto Me!

PRAYER

JESUS, Lord, give us discernment of spirit, a keen perception of Thy truth, we pray Thee. May we recognize Satan's wiles and how he seeks to divert us from Thy will, Thy word, Thyself. We seek Thee with all our heart and mind and soul this morning. We need Thee so, our Lord and Redeemer. Daily we realize our own nothingness and Thy almighty power to deliver in response to our faith. Thou art seeking us! Amen.

HIS DIVINE CLAIMS

Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me. And I seek not mine own glory: there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets; and thou sayest, If a man keep my saying, he shall never taste of death.—JOHN 8: 48-52.

JESUS again presents His divine claims—His sincerity, sinlessness and salvation. What an awful thing is the old nature! They called the Son of God a Samaritan (the Jews had no dealings with the Samaritans) and said He had a devil. How infuriated they were! The old nature and the new are always opposed. One or the other is controlling the life. Wherever Jesus or His life is in one of His children, there Satan is working in one way or another. What an enemy! Only Jesus or His life (He in us) can successfully cope with him. It was so apparent that the life of God was not in them. If it had been they would have recognized His Son. Jesus came to break the power of death. We do not die, we ascend. Praise Him! We too shall have new bodies and be like Him.

PRAYER

WHAT hast Thou not done for us, our Lord and our God! We yield to Thee, Thou mighty Son of God. We believe that Thou hast overcome the world, the flesh and the devil. Hallelujah! Glory be to God on high! Thou art the Overcomer! Live in us. Undertake for us. Permeate our entire beings. May every impulse of the old nature cease. Thou art very close in the glory, our Sanctifier, Friend, Advocate. Amen.

JESUS ("I AM"—JEHOVAH)

Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thyself? Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God: Yet ye have not known him; but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. Your father Abraham rejoiced to see my day: and he saw it, and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.—JOHN 8: 53-59.

ABRAMHAM lived very close to his God and was under grace as we are. Notice how Jesus' resurrection-work is ever before Him. Abraham did see Christ's day and rejoiced in it. When he offered up Isaac he accounted that God was able to raise him up, even from the dead. The lad and I will go yonder and worship and *come again* to you. "Before Abraham was I AM." Again our Lord proclaims His Deity, the eternal I AM. By this name He was in covenant with Israel—the LORD (Jehovah), the self-existent One Who *reveals Himself*. This is His redemption name. He used the same word to Moses when He would redeem Israel—"I AM."

PRAYER

LORD, Jehovah, may we enter into all this name means to us! It surely reveals to us the fact that Thou wilt meet our need from the beginning to the very end. Thou wilt provide. Thou wilt heal. Thou art our banner. Victory is in Thy Name through Thy Spirit. Thou art our peace. Thou art our Shepherd. Thou art our righteousness. Thou art present with us. May we draw deep from the wells of salvation. Amen.

THE NEED

And as Jesus passed by, he saw a man which was blind from his birth. And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.—JOHN 9: 1-3.

LET us get the picture. We see the Master passing along with His disciples. By the roadside sits a poor blind man, blind from his birth. Evidently the Master had been teaching them about sin or they were remembering the impotent man He had healed, telling him to sin no more lest a worse thing come upon him. Teacher, who sinned? This man? Or his parents, that he should be born blind? They had stopped and the blind man hears these words, oh, so eagerly. No doubt he has heard of Jesus' wonderful works. Hear Jesus' answer: "that the works of God should be manifest in him." Hath not the Potter power over the clay, to do as He will with it? Ah, yes, our Creator wishes to use us here for His glory. May we yield to Him. What a blessing when God permits these things to reveal His grace! We may be sure that His grace will infinitely more than make up for them.

PRAYER

JESUS, Lord, how all seeing Thou art! Whenever there is a need Thou art there. Help us to get the lesson that our life is to be used for Thy honour and glory. Shall the thing formed say to Him that formed it, why hast Thou made me thus? We praise Thee that Thou canst use us! Help us to respond quickly. Then may we be like Thee, seeing the need and meeting it. Amen.

THE MIGHTY WORKER

I must work the works of him that sent me, while it is day: the night cometh, when no man can work.—JOHN 9: 4.

LET us look at the mighty Worker! Who saw the other first, the blind man or Jesus? Jesus, of course! The blind man could not see Jesus. What a fact is this! Neither can we—unregenerate, born spiritually blind, without God in the world and having no spiritual eyesight—possibly see God. If Jesus does not see Him and does not move toward Him, there is no hope for Him. Praise God! His grace always makes the first move. We love, because He first loved us. Let us remember it is far easier to discuss how persons get into trouble than to help them out. We do this. Jesus acts immediately, indicating that the time is short—"life as a 'day' is close to night." May we as surely know His will and work for us.

PRAYER

WE praise Thee, our Father and our God, that Thou didst so love. Daily we say, what would we do without Jesus and His grace. Open our blind eyes. Remove every fleshly veil. May we work as Thou dost. Work in us while it is day. Set our faces steadfastly toward Thee. May we see Jesus to-day in some fresh unveiling of His love and grace. May we not be so foolish as to spend time in discussion. Let us pray, as we yield, that Thy glory and power may be seen in us. Amen.

THE LIGHT OF THE WORLD

As long as I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay. And said unto him, Go, wash in the pool of Siloam, (which is by interpretation, Sent.) He went his way therefore, and washed, and came seeing.—JOHN 9: 5-7.

IN the presence of blindness the mighty Worker says, “I AM the Light of the World.” He had come to bring those that sit in darkness out of their prison-house. Here was a blind one. Him that cometh unto me I will in no wise cast out. Why did Jesus make clay and tell the man to wash? Perhaps to give the man something to do and thereby exercise his faith, but I believe the Lord wished to touch him to arouse that faith. Whatever God tells us to do God enables us to do. When He asks us to exercise faith, He supplies that faith. Faith is the gift of God. Looking unto Jesus is the secret of safety and victory. If we keep our eyes on the Light of the World He will use us to give spiritual eyesight to the blind. The man had to go and wash—obedience—that was all. The miracle of causing him to see was Christ’s work. The deed is done.

PRAYER

OUR Lord and our God, help us to see that our part is surrender and faith; the mighty work is Thine. May our faith be a minute-by-minute faith. To obey is better than sacrifice. Keep our eyes upon Thee. Daily may we realize our own helplessness, weakness and impotence apart from Thee. Without Thee we can do nothing. May we cling to Thee. Hold Thou our hands. In Thy Light may we see light. Illumine every part of our being. Amen.

THE MAN EXAMINED BY NEIGHBOURS

The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged? Some said, This is he: others said, He is like him: but he said, I am he. Therefore said they unto him, How were thine eyes opened? He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight. Then said they unto him, Where is he? He said, I know not.—JOHN 9:8-12.

THE miracle tested. First, by the neighbours. The man has returned from washing in the pool. The neighbours and those who had known him as the blind beggar gather around him. Notice the man's testimony. It is so clear and simple and unrefutable. His is an experience of simple faith. Notice also his personal humility. And, again, the "I know." We can, therefore, rejoice in the assurance that comes from experience as the foundation of faith. No one can set aside the reality which comes from a personal contact with Christ. For I *know* Whom I have believed.

"Whoso hath felt the Spirit of the Highest,
Cannot confound, nor doubt Him, nor deny!
Yea, with one voice, O world though thou deniest,
Stand thou on that side, for on this am I."

PRAYER

OUR Father and our God, we thank Thee for this lesson in simple faith and obedience. We thank Thee for the assurance that is ours. We thank Thee for Jesus our Saviour, Redeemer, Sanctifier, Friend, who has touched our lives. May our testimony and witness be as simple as this man's. We thank Thee that Thou art on our side. Help us to draw mightily from the storehouse of power to-day. Thou art all-powerful. Amen.

THE MAN EXAMINED BY THE PHARISEES

They brought to the Pharisees him that aforetime was blind. And it was the sabbath day when Jesus made the clay, and opened his eyes. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.—JOHN 9: 13-17.

THEY brought him to the Pharisees. He has a fact to bear witness to—"He put clay . . . do see." Here is proof, an unequivocal sign. He has an experience of His saving power. He *knows* what He has done for him. He also has a glorious conception of his Healer and Friend. He is a Prophet. From Christ to the Old Testament I go—he reversed the process and travels from the Old Testament to Christ. Jesus is to him an Elijah. This miracle carries the seal of Heaven upon it. May I, too, reverence Him who gives me spiritual sight. May I, too, publish abroad His Prophethood, Priesthood, Kingdom. And there was a division among them. There always is where Jesus comes and there is unbelief.

PRAYER

OUR Prophet, Priest and King, we adore Thee! We worship Thee! Praise be to God that He has brought us from darkness to light! We thank Thee that we know Thee! We thank Thee that Thou dost live with us! We thank Thee that we have a vital experience! These are facts in our lives. We have a new nature, a new life! We have a new knowledge of Thy love and care! A glorious vision of Thyself! Amen!

THE MIRACLE STILL TESTED

But the Jews did not believe concerning him, that he had been blind, and received his sight, until they called the parents of him that had received his sight. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see? His parents answered them and said, We know that this is our son, and that he was born blind: but by what means he now seeth, we know not; or who hath opened his eyes, we know not: he is of age; ask him: he shall speak for himself. These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Therefore said his parents, He is of age; ask him.—JOHN 9: 18-23.

THE examination of his parents. What an example the parents set! They are cautious, prudent, turning, time-serving. They decline responsibility. They steer a safe and selfish course. They are fearful and afraid. They love the glory of men more than the glory of God. They did not want to be put out of the synagogue and be socially ostracized. If they knew the Lord their courage would mount high even as their son's. In the face of Omniscience there is no faith! May our eyes be opened to see Jesus as He walks in the darkness of life; may we comprehend Him.

PRAYER

L ORD, we thank Thee that Thou dost give courage, hope, assurance. We thank Thee that fear is dissipated in Thy Presence. Thou wast cast out. May we, too, know the fellowship of Thy sufferings. What an honour to be cast out with Thee! May we be partakers of the Divine suffering! We know we are partakers of Thy nature and will be partakers of Thy glory! Praise God! Amen!

THE MIRACLE TESTED

Then again called they the man that was blind, and said unto him, Give God the praise: we know that this man is a sinner. He answered and said, Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see. Then said they to him again, What did he to thee? how opened he thine eyes? He answered them, I have told you already, and ye did not hear: wherefore would ye hear it again? will ye also be his disciples? Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. Since the world began was it not heard that any man opened the eyes of one that was born blind. If this man were not of God, he could do nothing. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.—JOHN 9: 24-34.

THE man reëxamined. His persecution develops a creed. Perhaps a taste of persecution would be helpful to me. Opposition and suffering which force me to formulate my thoughts of Christ, to grapple them to my own soul with hooks of steel, to ring out my faith in fearless words, is a good thing. This is his creed. Is it mine? First, God does not hear sinners. Second, He does hear those who do His will. Third, this miracle has never had a parallel. Fourth, Jesus is from God, otherwise it could not have happened. What logic!

PRAYER

SAVIOUR, may I sit down quietly and find out what I do believe. May I be ready to give an answer to every man. May persecution enlarge my faith, even if they cast me out. Thou wilt find me. Amen.

THE MIRACLE CROWNED

Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him. And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth.—
JOHN 9: 35-41.

PERSECUTION culminates in a reward and crown. He may not worship in the synagogue any more. He is an outcast. Is he to be pitied? No, indeed, Jesus makes a special search for him. He finds him and draws his faith to Himself as the very Son of God. He owns him as His disciple and friend. There are furnace-flames to be welcomed since Christ is in them with the persecuted soul. Praise Him! Our Lord speaks of judgment in the face of all this prejudice.

PRAYER

LORD, we praise Thee that Thou dost seek the outcast ones. Thou dost crown their lives with Thy mighty power and presence. We worship Thee! We adore Thee! We welcome anything that brings us closer to Thee. Let Thy judgment fall upon everything in our lives. Help us to rejoice in the fellowship of Thy sufferings. We press on toward the mark of the prize of the high calling. Amen.

JESUS AND THE PHARISEES

(Chapter 10—Read the entire chapter.)

THERE is a close connection between this and the last chapter. Jesus is still talking to the Pharisees. They had excommunicated the man born blind. They claimed to be expounders of the Divine law. In that capacity they had dealt with the man. If their action was right and true the man would undoubtedly have found his place among God's people. Did their sentence reflect God's judgment? If not, they were not true spiritual guides and they did not seek God's honour. Jesus now gives them the contrast between false guides and Himself, the true Guide. The figure of shepherd and sheep would be very familiar to them. He uses it allegorically. He is still at the capital Jerusalem. He is still offering Himself to His own people, the Jews. Oh, the pleading Christ! Oh, the wooing Spirit! What patience! What love! Ye will not come unto Me!

PRAYER

MY Shepherd, help me to enter into the rest of these words,—The LORD is my Shepherd. I thank Thee that in Thee there is provision for every need of my life. Praise God! Make me delicately sensitive to Thy slightest call. May we be true undershepherds. May we watch lest any one lack the grace of God. May we lift up the hands that fall down. May the lame be not turned out of the way because of our faithlessness. May we be ever seeking the lost. May we live Christ. Then we will draw unto Him. May we be true guides. Amen.

JESUS, OUR SHEPHERD

(Chapter 10—Read Psalm 23.)

WITH this chapter read the 23rd Psalm. We cannot clearly understand or truly feel this wonderful message of the Good Shepherd unless we understand something of the shepherds of Jesus' day and land. The Eastern sheepfold is an enclosure surrounded by a high wall to prevent the entrance of beasts of prey or even robbers. There were several different flocks of sheep in a single fold. The voice of the shepherd is recognized by his own sheep. The sheep go in and out. There are deadly enemies lurking in the pastures. The shepherd's ceaseless watchfulness means life or death to the sheep. There is the serpent and the serpent's deadly foe. Shepherds own large numbers of sheep, and they had several folds where parts of the flock spent the night. In the daytime they were united. There may be many folds but there is only "one flock."

PRAYER

OUR Father, we thank Thee that Thou hast made of one blood all nations of the earth. We thank Thee that we know the Shepherd's voice. When He calls may we answer, "Here am I, send me"! We thank Thee for the assurance we have of safety always. Our Lord is absent. It is night-time. We are in different folds. Praise God, the daytime is coming when the bright and morning Star will appear! Then we will all be united. Amen.

JESUS, THE GOOD SHEPHERD

(Chapter 10—Read the entire chapter.)

LET us look at the Shepherd. He has spoken in parables generally; now He speaks of Himself as the Shepherd. This is new to them. We quote from the Scofield Reference Bible: "The Shepherd work of our Lord has three aspects. (1) As the 'Good Shepherd' He gives His life for the sheep (John 10:11), and is, therefore, 'the Door' by which if any man enter in he shall be saved (v. 9). This answers to Psalm 22. (2) He is the 'Great Shepherd,' brought again from the dead (Heb. 13:20) to care for and make perfect the sheep. This answers to Psalm 23. (3) He is the 'Chief Shepherd' Who is coming in glory to give crowns of rewards to the faithful shepherds (1 Pet. 5:4). This answers to Psalm 24. As such then He is Saviour, Owner, Friend, Guide of the flock. If He is all this, He saves, keeps, loves, leads. May we be able to say, The Lord is *my* Shepherd."

PRAYER

MY Shepherd, let me examine myself. What is my relation to Thee? Am I a sheep out of the fold? Am I a sheep having entered in by the Door—I am the door. Am I still a babe, walking in the flesh? Obeying! Yes, at times! But knowing nothing of the enclosed life, shut in to the Shepherd. Am I spirit-filled, keeping close to the Shepherd, living in the green pastures and beside the still waters, going in and out and finding pasture? What fruition of life! Is it mine, Great Shepherd of the sheep? Amen.

JESUS, THE DOOR

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.—JOHN 10: 1.

PERHAPS now we are ready for this wonderful chapter. May it enter into our very life—the rest, the joy, the assurance of it all. “Verily, verily, (an oath) *I say.*”—Only one way to enter in. I am the Way. Who are some of those who try to climb up some other way? Ah, they are many! False religious teachers are the deadliest of these thieves and robbers, at work everywhere even within the church. Let us name some of them. Christian Science, New Thought, Spiritualism, Unitarianism, Higher Criticism, New Theology. The surest test is to see if they enter in by the Door, the Way, the shed blood of Christ, our Saviour, our Shepherd and Substitute. The bloodless beliefs are the hopeless beliefs; they are sent to steal, to kill and destroy. **I AM THE DOOR.**

PRAYER

OUR Lord and our God, we thank Thee that we may know Whom we have believed. We thank Thee that the way is wide open. We thank Thee that the Gift is free. We thank Thee that we know our Shepherd. Root us and ground us in the faith once for all delivered to the saints. May none of these things move us. But, oh, may we plead and woo, even as Thou didst, lest any lose the way and know not the Shepherd, before the door is shut. We ask it for Jesus' sake. Amen.

CHRIST, THE DOOR

But he that entereth in by the door is the shepherd of the sheep.—JOHN 10:2.

HE that entereth in by the door is the Shepherd of the sheep. Then Christ must enter in by or through Himself. That is exactly what He has done. Paul, speaking of all the flock, calls it the church of the Lord which He purchased with His own blood (Acts 20:28). For Christ through His own blood entered in once for all into the holy place, having obtained eternal redemption (Heb. 9:12). He is therefore the Door. The entrance to the fold is by the door and the only means of access. The Shepherd giveth His life for the sheep.

“But none of the ransomed ever knew
How deep were the waters crossed;
Nor how dark was the night that the
Lord passed through,
Ere He found His sheep that was lost.”

Christ is the door. When we have entered into the door of the true sheepfold we have actually entered into Christ. We are in Him and He is in us when we receive Him as Saviour.

PRAYER

HOW can we thank Thee, our Saviour, for what Thou hast done for us! Our hearts burn within us as we contemplate Thy redemptive work. Oh, what it cost Thee to die for us—for our sins! Give us a new vision of Calvary! May we look at that picture until our hearts are aflame with Thy love. Stir us! Quicken us! Put zeal and enthusiasm into our slow moving pulses. Fill us with Thine own joy! Praise God, the work is finished! We are in Him! One with Thee.

THE ONE FLOCK

To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out.—JOHN 10: 3.

IT is said to be usual for a number of shepherds to gather their flocks into one resting-place for the night, entrusting them to the care of an undershepherd or porter, whose duty it is to guard the entrance of the fold when the shepherds go to call out their own sheep. There may be many folds but there is only one flock. The sheep of the good Shepherd hear His voice. He has a name for them—a new name. I have called thee by *My* name; thou art *Mine*. Thou shalt be called Peter, a stone. Jesus saith unto her, “Mary”! Are they plainly seen—the name and blood-marks of the Good Shepherd? Or are our marks so covered up with the garments of sin and self that they are not seen? We are His sheep. Praise God! He leadeth us out.

PRAYER

GOOD Shepherd of the sheep, we thank Thee for that new, best name of love. We thank Thee that Thou art able to make a stone out of shifting sand. Make us more sensitive to Thy voice. May we hear Thy call at all times, saying, this is the way, walk ye in it. Brand us deeply with Thine own name. Strip off our fleshly garments. May we die to self and sin. May our way be marked with the trail of the blood-marks—partakers of the Divine sufferings. Lead us into a larger life. Gladly will we toil and suffer, only keep us close to Thee. Amen.

THE MOTHER-HEART OF THE SHEPHERD

And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them.—JOHN 10: 4-6.

SHEEP are proverbially witless creatures, unable to choose their own path, and hence it is easy to go astray. "Shepherdhood is akin to motherhood. The sheep live in their shepherd. The shepherd is the center of their unity; the guarantee of their security; the pledge of their prosperity. For them pastures, wells, paths, folds, life, are all in him. Apart from him, their condition is one of abject helplessness. Should any sudden calamity come and tear him from them, they are undone. Distressed and scattered, they trample among the rocks, or plunge into the thorn-tangle, or flee, wild with fear, before the terror of the wolf. Hence the 'Great Shepherd' never forsakes His sheep. He guards them by day, abides with them by night. In the morning He goes before them to lead them out, and in the evening, when He has gathered them in the fold, He lies down in their midst. There, as He views their still forms, clustered about Him, His heart broods over them with great tenderness and love."

PRAYER

SHEPHERD of the sheep, may we get this picture of our security and Thy love into our inmost beings. May we also get the picture of our own helplessness apart from Thee. May we enter into the rest of faith. We are Thine. Thou dost save, keep, guide and love us, May we look to Thee each minute to do it. Amen.

THE WIDE OPEN DOOR

Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.—JOHN 10: 7-9.

ALMOST every verse has something to say about the relation of the sheep to the Shepherd. We are saved by the Shepherd Who gives His life for our redemption. We are not under lock and key, but enjoy freedom through the open door of the sheepfold and rejoice in our liberty in Christ (Gal. 5: 1). We find pasture—spiritual food—as our Shepherd leads us day by day. The Shepherd is our life. No, they understood not. Our Lord's parable meant that He was the true Shepherd in distinction from the false shepherds, the Pharisees, and this on three grounds; He entered through the door; was recognized by the porter (this may mean the Holy Spirit) and also by the sheep.

PRAYER

SHEPHERD of the sheep, we are one of Thy little ones. We thank Thee that there is safety and liberty in Thee for us. Our hearts are satisfied as we contemplate Thy Shepherd work for us. How little we have to do with it. Smitten Shepherd, Thou art the Way, the only way; Thou art all our life. Thou art eager to give us Thyself in all Thy fullness. May our surrender be complete. May our obedience be instant. May we go forward in blind faith, our faces set like a flint to do Thy will. Be first, last, all there is of life to us. Amen.

THE ABUNDANT SHEPHERD

The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly.—JOHN 10: 10.

I AM come that they might have life, and that they might have it more abundantly—more aboundingly. Why is it so many of us do not have the abundant life? Abound is from the Latin *ab*—from and *unda*—wave—something that comes with great volume and power. As we stand on the beach at the ocean and see the waves come bounding in, we get some idea of the life that should be ours through this Abundant Shepherd. Perhaps the weakest point in all our Christian life is this: we fail to recognize and realize that when this Shepherd has bought us, we are His sheep, so that all we have and are belong to Him. Have we ever given ourselves by a definite act of will to this Shepherd to do His will rather than our own?—They first gave their own selves unto the Lord. This is the next step after entering the fold, but many fail to take it and have years of wilderness wanderings. Unsatisfied hunger makes stragglers and stragglers are nibblers. Full-fed sheep never wander.

PRAYER

BREAD of Life, we would feed upon Thee. Satisfy our hungry souls. We are conscious of Thy Presence. We may also eat and drink Thee. Thy very life may pass into us and become a part of us. Build Thyself into our very life day by day, we pray Thee, even as eaten bread builds itself into our flesh. We appropriate Thee by an act of faith, thus making an open way. We are wholly dependent upon Thee. All day long we will eat and drink Thee, Thou Shepherd of the Sheep.

THE TRUE SHEPHERD

I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is an hireling, and careth not for the sheep.—JOHN 10: 11-13.

THE solemn contrast between the false shepherds and the true Shepherd conveys a definite lesson to us all. Let us take care that we are not like the Pharisees—hirelings. What is the test?—giveth His life. The hireling leaveth the sheep, fleeth, when there is need—when the wolf cometh. I came to seek that which was lost. The thief cometh to steal, to kill, to destroy. I am come that they might have life. They cast Him out—the blind man. Precious words—Jesus found him and he had fellowship with the Son of God.

PRAYER

SHEPHERD-SAVIOUR, help us to look deep within. What is our spirit? Is it the spirit of sacrifice that even sheep must make? We are undershepherds. Thou dost expect us to go in the same way Thou dost go. I will show thee what great things thou must suffer for my sake. Thou hast found us, praise God! All is well. We have fellowship and communion with Thee. Do with us as Thou wilt! We can trust Thy love, Thy wonderful love! Lead us out in the night-time to seek the lost. Oh, Shepherd of the sheep, may we bring some home to Thee! Amen.

May the Eighteenth

THE WOOING SHEPHERD

I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.—JOHN 10: 14-18.

OH, the pathos of the pleading Christ! Over and over again He pleads with them, this good Shepherd! The LORD knoweth them that are His—I know. Am known of Mine. I know Whom I have believed. The Father knoweth Me. I know the Father. This is My beloved Son, hear ye Him. I lay down My life for the sheep. Hereby perceive we the love of God because Jesus laid down His life for us. Other . . . sheep I must bring. Not the Jewish fold but the Gentiles. There will be one flock and one Shepherd. I will set up one Shepherd over them, and He shall feed His flock like a Shepherd. Therefore doth My Father love Me. Christ hath given Himself for us an offering and sacrifice to God. “I have finished the work thou gavest me to do.” (It is ever before Him.) He is ours. Let us rest in this assurance. (Read Eph. 2: 13-18).

PRAYER

OUR Father and our God, how can we thank Thee for the Good Shepherd Who knows us! We know Him, too, praise God! What active measures Thou didst take to bring us home to Thee! Christ is the answer to all our needs, all our questionings. Thou didst give Thyself in Christ. Thou didst so love. Our Father, may this same love be in us for Jesus' sake. Amen.

JESUS, THE DIVIDER OF MEN

There was a division therefore again among the Jews for these sayings. And many of them said, He hath a devil, and is mad; why hear ye him? Others said, These are not the words of him that hath a devil. Can a devil open the eyes of the blind?—JOHN 10: 19-21.

THERE was a division. How blinded their eyes were! May mine not be so! There is always division where there is unbelief. How quickly their eyes would be opened in response to belief! I am come as a light, but they preferred darkness. The darkness laid not hold of it (the Light). "A devil" (demon), they say! But the demons knew Him which was more than the Jews did. One said, "I know thee, whom thou art, the holy One of God." Others said, (they must have been near to belief) "these are not the words of him that hath a devil," or one that is demonized. No, but of One who came to open blind eyes, to give life, to let the oppressed go free.

PRAYER

LORD JESUS, lift every fleshly veil from our eyes, we pray Thee. May there be conviction clear as crystal. May we apprehend (lay hold of) truth to-day. Enrich our lives in Thyself. Wherever we go, whatever we do, may we bring peace, joy or division, unrest, until Jesus is seen in all His Almighty power. Praise God, in His name, brings instant relief and the flight of Satan, our adversary! May we test the spirits, remembering that the enemy of our souls comes as an angel of light. He seeks to kill, to destroy, to divert. Christ gives freedom, light and life. We praise Him! Amen.

"I AND MY FATHER ARE ONE"

And it was at Jerusalem the feast of the dedication, and it was winter. And Jesus walked in the temple in Solomon's porch. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in my Father's name, they bear witness of me. But ye believe not, because ye are not of my sheep, as I said unto you. My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one.—JOHN 10: 22-30.

JESUS asserts His Deity. They cannot let Him alone. Oh, no, Christ did not make them to doubt, but their own evil hearts of unbelief did. Faith is the gift of God. Oh, the patient, pleading Christ! He Who is faith; He Who produces faith in us—His own faith—responds to the slightest inclination of our wills. He told them He had performed miracles to bear witness, but they believed not. Why? No faith. This is the test. Because ye know not God. He that is of God heareth God's words. In these verses is assurance complete for us.

PRAYER

LORD JESUS CHRIST, Thou didst come to save sinners. Unless we realize and see our need, how can we be saved? Show us ourselves, we pray Thee. Show us Thyself and Thy wonderful salvation. Thou hast saved us; Thou art saving us; Thou wilt yet save us! We are in Thee. Pervade our entire beings with Thyself. We are so helpless! We are as little ones! We know not how to go in and out. Shepherd of the sheep, Thou dost know us, lead us, guide us. We follow on. Amen.

JESUS, GOD'S SON

Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him.—JOHN 10: 31-38.

WHAT a spirit of hate and murder! No, they knew not God or His Spirit. For His good deeds they offer a stoning. What for? Because you, a mere man, (that is all they saw) make yourself God. Jesus then uses the illustration found in Ps. 82:6 (read it). With it He makes a statement we should never forget—"Scripture cannot be broken." I AM GOD'S SON. Am I not doing the deeds of the Father? Oh, believe Me! Believe the deeds, though you will not believe Me, that you may learn and understand that the Father is in Me and I am in the Father.

PRAYER

LORD, we thank Thee that Thy body was the dwelling-place of God—so is ours! "I am in my Father and ye in me, and I in you." What oneness! May this mighty truth enter our souls with new force. May we rest in it, live in it with joyfulness! The power and might is all Thine. Give us a new conception of our nothingness. How wonderful is Thy love! In the multitude of Thy thoughts unto us Thy *comforts* delight our souls. Praise God! Amen.

UNBELIEF—FAITH

Therefore they sought again to take him; but he escaped out of their hand, and went away again beyond Jordan into the place where John at first baptized; and there he abode. And many resorted unto him, and said, John did no miracle; but all things that John spake of this man were true. And many believed on him there.
—JOHN 10: 39-42.

DID they have an opportunity to be saved? Do hear the pleading Christ in all this. The effect was the same—they tried to arrest Him but He escaped out of their hands. Many did believe after He went across the Jordan again where John was at first. They said that all that John said of this man was true—"I AM the Truth."

PRAYER

LORD, may we be up and doing, seeking lost souls. Keep Thy command ever before us: Go ye into all the world and preach the Gospel to every creature. Keep also in our minds the fact that there is eternal death and unending sorrow for the lost. Oh, Christ, Thou hast saved us, dead in sins, by the giving of Thyself. Take our lives to-day. We give them to Thee in a new way. Bind us a little closer to the altar. We lay our all down at Thy blessed feet. Use us in Thine own way to bring souls into the Kingdom of God. Make us Thy mouth-piece. Think through our minds; act through our wills; walk in us; live out Thine own life in and through us for Thy name's sake. Amen.

I AM THE RESURRECTION

(Read JOHN 11th chapter.)

HERE are the facts. After the feast of Dedication (10:22) in December A. D. 29, Christ retired to Perea, on the east of the Jordan (10:20) where He remained in seclusion because of the Jewish hostility until the message came from Mary and Martha. This brought Him again to Bethany of Judea. It has been noted that the end of chapter 10 makes a break in John's story, and he resumes the method of writing from the standpoint of an outside spectator which he had followed in chapters 1-4, instead of the standpoint of Christ's own consciousness from within, which is the striking feature of chapters 5-10. Bethany was a village on the east slope of the Mount of Olives about two miles from Jerusalem. When our Lord ascended He led them out until they were opposite Bethany. Why? Our hearts will tell us. The time was A. D. 30 about six weeks before Christ's death.

PRAYER

OUR Lord and our God, we have come to one of the mightiest chapters in Thy Word. Clear our vision, we pray Thee. Give us keen perceptions. Lighten our eyes. Illumine the page, Holy Spirit, Teacher, Guide. Lead us into the mighty truths contained therein. Enlarge our faith every step of the way. May it increase with leaps and bounds, until we are only conscious of Him Who is the Resurrection and the Life. And may we not miss the wonderful picture of Thy love. Amen.

LAZARUS

Now a certain man was sick, named Lazarus, of Bethany, the town of Mary and her sister Martha. (It was that Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick.)—JOHN 11: 1, 2.

I LIKE to think that this family, consisting of Lazarus, Martha and Mary, were like Anna, the Prophetess, looking for the redemption in Jerusalem. If this is so, they recognized Him at once as she did. At any rate, we know that this home became our Lord's earthly resting-place, where He was received with love and honour. I like to think of Him wending His way to Bethany at the evening hour, sure that those who loved Him would be watching and waiting to sit at His feet and learn of Him. How it must have comforted His heart, this lonely Christ! How He honours them for their love! Lazarus, through sickness and death to be used for the glory of God. He stands for communion and fellowship; Martha for loving service, while Mary shows the worship of a grateful heart. Others had come to His feet to have their need met; she came to give Him His due. The other writers record her act; John alone gives her name. (Mark 14: 9—Mary's Memorial.)

PRAYER

OUR Lord, into what fellowship and communion we may come with Thee! And into what loving service! Into what worship prompted by our love! How can we thank Thee! May our lives testify to Thy love! Oh, use us, dear Christ, in any way for Thy glory! When Thou dost come with fresh revelations to our hearts and lives may eager response and love be waiting for Thee there. Give us a sensitive, listening heart, we pray Thee.

JESUS, OUR LOVER

Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.—JOHN 11:3.

THE most glorious fact in this chapter comes out in this verse. What was the sisters' message to their Lord?—"He whom thou lovest." Not he who loves Thee. Ah, yes, Lazarus loved his Lord. His Redeemer had come. He had saved him. He had given him a new life, a wondrous revelation of Himself and of His power to save. Lazarus' heart leaped, throbbed, and burned with love to his Lord. But the glory and safety of his life was the fact that Jesus loved him. There was one who used to say, "It is not how much I love my Lord, but how much He loves me." Yes, Jesus Christ loved them as only God could. How much? Oh, contemplate the measures God took to bring us home to Himself. God *so* loved. Look now at the wooing, pleading Christ! Look deep into His earthly life! See that body on the cross bearing away *our* sins! Crucified for *us*! Let us look at it until we fall weeping at His feet saying, "My Lord and my God!" Yes, Jesus *loves us*!

PRAYER

L ORD, as Thou didst love these friends, so Thou dost love us. Praise Thy dear name! Thou wilt come in even closer way and dwell with us—Nearer than breathing and closer than hands and feet. Help us to recognize Thy Presence each minute. May we meditate upon Thy wondrous love until our hearts are aflame. Thou dost love us unto the end, through sin, in darkness and death, in pain and sorrow, through difficulties, in joy, even when we are crucifying Thee afresh we hear Thee say, "Father forgive them!" WHAT LOVE! Amen.

THE SILENCE OF JESUS

When Jesus heard that, he said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby. Now Jesus loved Martha, and her sister, and Lazarus. When he had heard therefore that he was sick, he abode two days still in the same place where he was.—JOHN 11: 4-6.

AND loving them thus perfectly He did not go near them to help and comfort, but stayed right where He was! God's silences! God's delays! Affliction permitted for the glory of God!—that the Son of God may be glorified! We are to rejoice in this (Rom. 8: 28, 37, 39). The man born blind was for the glory of God. Lazarus is to be so used. And our lives, too! Let us never forget it. It is what our lives are for. Do not miss the test of faith in this chapter. The Son of God was aiming to have them see Him and His power, and thereby to increase their faith for He is the Author and Finisher of it. No wonder He wept. May He not weep over our lack of faith.

PRAYER

THOU holy Son of God, Thou mighty Christ, rid us of self. Use us for Thy glory. May we have utter abandon of faith in Thee. It is Thy love-test. When death and darkness are around us, help us just to rejoice in Thee. Make Thyself known in and through us, we pray Thee. We do love Thee. Best of all Thou dost love us. We adore Thee! We do worship Thee! Amen.

JESUS, THE COMING ONE

Then after that saith he to his disciples, let us go into Judæa again. His disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?—JOHN 11:7, 8.

AS we go through this chapter it may be well to get a glimpse of the riches of the type-study of the Bible. In many respects this chapter foreshadows, or is a type of our Lord's return to this earth. (1) Jesus came to His own, was rejected with stones and driven away beyond the Jordan (John 10:22-40). This foreshadows His death and going away into another country (Matt. 25:14). (2) Jordan could not disturb Him or stop His work. While in the other country (where He is now) many came unto Him and believed on Him (John 10:41, 42). While there He listens to our message of need and prays for us (11:3). (3) He tarries in that other country two days after receiving the message of need. Where is the promise of His coming? But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day. While He tarries He lets His own beloved believers die—ascend.

PRAYER

OUR Lord and our God, we thank Thee that we have eternal life! We thank Thee for the quality and the richness of the fragrance of the life hid in Christ. Thou art in the heavenlies; we are there, too, in Thee. Praise God! Thy work is going on here. Arouse us to our responsibility. Souls must be born again. May we preach the Gospel. Better still, may we live it. Thou didst break the power of death for us—absent from the body, at home with the Lord. Hallelujah! Amen!

JESUS, THE LIGHT OF THE WORLD

Jesus answered, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walk in the night, he stumbleth, because there is no light in him.—JOHN II : 9, 10.

I AM the Light of the World. Thy Light is come. The light that leadeth and guideth must be within. The Light shineth in the darkness and (literally) the darkness laid not hold of it. Oh, how He pleaded!—walk in the Light lest darkness come upon you! While ye have the light, believe in the light, that ye may be children of light. In Thy light shall we see light. He Who is God's light is sure of a guiding plan. And so He abode two days. What was He doing? Praying, I believe—getting out into the clear light of God's will. We read He said, "Father, I thank thee that thou hast heard me" later. Every rock opens at His touch and we come to the light of resurrection.

PRAYER

LIGHT of the World, we praise Thee that our faces are toward the light. The Light is within: its rays penetrate every nook and corner. Shine on, we pray Thee, until every bit of darkness disappears, until we are transparent, luminous. May our light shed its rays over the dark places of life producing beauty and glory even in the slime of life. May we lay hold of the Light to-day with greater strength. Amen.

JESUS, THE LIFE

These things said he: and after that he saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.—JOHN 11: 11-13.

JESUS said, “our friend Lazarus sleepeth.” The Holy Spirit constantly calls the death of the believer sleep. It is the body only that sleeps; the spirit goes at once in full consciousness, to be with the Lord (Phil. 1: 21, 23). Contemplate Lazarus’ experience of these four days when his body was asleep. “I go that I may awake him out of sleep.” “I am the resurrection, I am the life.” Read 1 Thessalonians 4: 13-18. Now is Christ risen from the dead and become the firstfruits of them that sleep. Oh, death, where is thy sting! Oh, grave, where is thy victory! But thanks be to God, which giveth us the victory through our Lord Jesus Christ. I am come that ye might have life. He that hath the Son hath the life—now, and forever more, eternal, everlasting! Praise God!

PRAYER

JESUS, Lord, how thou dost reveal Thyself to us! Keep our minds and hearts fixed upon Thee. May we not miss the mighty truths Thou art teaching us. Thou art within. Thou art life eternal. We can never die. Life is always ours, whether here or at home with Thee. Awaken our dull senses. Lift our bodies out of deadness and sleep. Make us more alive, we pray Thee. Amen.

JESUS, THE AUTHOR OF FAITH

Then said Jesus unto them plainly, Lazarus is dead. And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless let us go unto him. Then said Thomas, which is called Didymus, unto his fellow-disciples, Let us also go, that we may die with him.—*JOHN 11: 14-16.*

GOD is glad for our hardships when He knows they will increase our faith. We can imagine Jesus with His disciples grouped around Him, conversing of Lazarus' death. How much did they understand of what He said to them? Their thought was with material things, the physical. Their spirits seemed unawakened to a great extent. How gracious the Lord is! He comes down to our level and seeks ever to help us up to higher things—Lazarus is dead, death physical. They comprehend this. That ye may believe—did they understand this? Apparently not. Thomas immediately says to the others, Let us go, too, let us die with Him. Faithfulness, yes, but not faith. Study the Lord's patience with Thomas' unbelief (*John 14: 5; 20: 24-29*). He is just as patient and loving with us. Hear Him say, "Be not faithless but believing."

PRAYER

JESUS, Lord, I believe, help Thou mine unbelief. Increase my faith. May I abandon myself to Thee. Thou bringest to nought the things that are. My eyes are upon Thee. May my spirit rise to Thine own conception of faith. In the Holy of Holies may I commune with Thee. May the holy place be sacred to Thee only. May the outer court be completely consecrated. Body, soul and spirit I am Thine. I praise Thee! Amen.

JESUS, THE LIFE

Then when Jesus came, he found that he had lain in the grave four days already. Now Bethany was nigh unto Jerusalem, about fifteen furlongs off: And many of the Jews came to Martha and Mary, to comfort them concerning their brother.—JOHN 11: 17-19.

“**W**HEN it is too late for man (four days in the tomb) it is early yet for God.” Here is another type lesson. (4) When finally Jesus returns and crosses the Jordan again, it is to awaken out of sleep the blessed dead (John 11:7, 11-14). When He comes again this is what He will do (John 14:3; Acts 1:9-11; 1 Cor. 15:51-54; 1 Thess. 4:16-18). Bethany is not quite two miles from Jerusalem. As is usual the home would be filled with comforting friends and many would have an opportunity to believe. The God of all comfort—He Who is resurrection and life—was coming. The best we can ever do for any one is to go out to meet Him, bringing them with Him into the presence of death. Now we do not have to go out; He is within us. We have only to speak to Him. He is waiting to bring life and resurrection-power into all our lives that we may walk in newness of life.

PRAYER

O CHRIST, open our blind eyes, we pray Thee, and help us to really see Thee. The power is all Thine. Give us clear vision. Give us daring faith, unwavering, unquestionable. Lift us to-day out of deadness of life. May we be alive with Thy power. May we bring some one dead in sins into Thy presence. Give life—more abundantly—we pray Thee. May we, too, be life—Thy life shining forth—for Thy dear Name’s sake. Amen.

THE TWO SISTERS

Then Martha, as soon as she heard that Jesus was coming, went and met him: but Mary sat still in the house.—JOHN 11: 20.

THE two sisters: activity and repose. Some one has said there is room for both sisters in Christ's home. Frances Quarles said, "Mechanic soul, thou must not only do with Martha, but with Mary ponder, too! Good is the house where these two sisters vary, but best where Martha is reconciled to Mary." Martha is beset by dangers of her own. There are perils to which the active life of the Christian is exposed. Outward service may take the place of secret, private communion and fellowship. Mary has chosen the good part. I cannot grow without conscious fellowship with my Lord in prayer and study of the Word. Angels fly on the errands of the Lord after they have covered hands, feet and wings, adored His sanctity and rejoiced in His Presence. I am indeed to be clad with the sandals of alacrity in His work, but not until I have filled my whole being with wonder, worship and joy in Himself.

PRAYER

HOLY, holy, Lord God Almighty, we worship Thee! We rejoice in Thee! We adore Thee! Our souls are filled with wonder and awe as we bow at Thy feet. Empty us. Fill us to overflowing. Send us on Thy errands of mercy, conscious of Thy power within to fulfill our mission in this needy world. Yes, and we would choose the good part, too. May we live the Throne-life—reigning in life—here and now. Amen.

MARTHA'S FAITH

Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died. But I know, that even now, whatsoever thou wilt ask of God, God will give it thee.—JOHN 11 : 21, 22.

NOTICE Martha's words. There is faith in them. But greater faith must come from her for it is her faith that brings her brother out of the tomb. Notice its growth. It is the lament of love: it is not a reproach. It is a wistful longing that He might have interposed to save the loved one. This mourning is not forbidden me. It is my protest against the wrong death does me and the wound death inflicts. Martha is to have a new revelation as she keeps her eyes on Him Who is resurrection and life. She has yet to learn of His indwelling Presence.

PRAYER

LORD, we thank Thee that Thou art ever with us. We need have no lament of love for Love Incarnate dwells within. It is Thy home, Thy rest. Reign supreme to-day. May no expression of the old nature dislodge Thee, or veil our vision. Increase our faith. May we delight ourselves in Thee. Our desire is to be like Thee. God will give us these desires. His word is sure. Give clear revelation of death and life as we further study this chapter. Praise God, through Christ, death has no terrors for us! Amen.

JESUS AND MARTHA'S WORDS

Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day.—JOHN 11 : 23, 24.

JESUS seeks to draw from Martha an expression of faith. Your brother will rise again. I know that he will rise again at the last day. This is my star in the darkness of bereavement and loss. The parting is not eternal. The returning Jesus will bring again those who sleep in Him. Martha's, "I know," seems to suggest disappointment, because the last day was so far off. The Jews believed in a future bodily resurrection (Acts 23:8; 26:8; Matt. 22:3, 23) and it was taught in the Old Testament Scriptures (Dan. 12:2; Hos. 13:14). Martha's eyes are on Christ. Her spirit is awakening. Faith is produced by beholding Him.

PRAYER

OUR Lord and our God, we are so glad that there is no separation from Thee. We are Thine now, and we are Thine for all eternity. We are conscious of our oneness here and now. We thank Thee, too, for the consolation of hope. Our dear ones and friends are home with Thee. It is Thy best for them; at home with their Lord. We shall meet again as heretofore some summer morning. We wait and long and look for Thy coming. It is a comforting thought. Amen.

JESUS, THE LIFE

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this?—JOHN 11:25, 26.

JESUS' words:—"I am the resurrection and the life." I do not need to tarry for the happy future. When I know Christ and trust Him, I am united with Him, I am linked with One mightier than death. Thanks be unto God which giveth us the victory through our Lord Jesus Christ. Mine is a risen, living Saviour. He is conqueror for all time. He who believes in Me shall live even though he dies, and no one who lives and believes in Me will ever die. Thus Jesus lifts her thoughts from the future and associates the resurrection with Himself and with the present; from the comfort of the last day to the comfort of faith in Himself. Never die! As faith links one to the living Christ, even though his body dies his real life continues, and whoever continues in this bodily life shall not die the eternal death. Old saying: "Once born, twice dead: twice born, once dead"—no part in the second death (Rev. 2: 11-20). Are you united to the Resurrection?

PRAYER

OUR Christ, help us to enter into the comfort and joy of Thy living Presence with us to-day. What assurance we have! We should never be fearful and afraid. Deliver us from any lack of faith here. Every day may we say, "Lo, I am with you always." He Who is our life is with us now and always. The life which was in the beginning, is now and ever shall be, is ours. Praise God, we are linked with Omnipotence! Help us to realize it, to live it and rejoice in it always.

MARTHA'S FAITH

She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.—JOHN 11: 27.

MARTHA'S words:—"I believe. . . ." Here is the confession of experience, which includes conviction and teaching. She believed He was the Messiah and all that a Jew hoped for. She thus accepted all that Jesus said to her though she could hardly believe all He had in mind as to her brother's resurrection and return. There is certainly restful assurance in her words. It was Martha's faith that brought her brother out of the tomb—notice its development. It reminds us of Christ's words to Peter: "flesh and blood hath not revealed it unto you, but my Father which is in heaven." Faith is the gift of God. I would speak in similar accents. I would avow my certainty that neither life nor death can separate me from the love of Christ Jesus my Lord. How like Christ it is to give vision and truth before reality! If we *believe* we shall *see* the glory of God.

PRAYER

JESUS, Lord, nothing matters if we are only looking into Thy face and hearing Thy Word. Thou wilt produce the necessary faith. Thou wilt give peace and rest and full assurance. And Thou wilt perform Thine own mighty acts. Increase our faith, we pray Thee. Come close. Live in us. Make us very conscious of Thy presence. Keep us from looking at self, from the circumstances and conditions of our life, and even from looking at our own faith. Keep our eyes on Thee. Amen.

MARY'S VISION

And when she had so said, she went her way, and called Mary her sister secretly, saying, The Master is come, and calleth for thee. As soon as she heard that, she arose quickly, and came unto him. Now Jesus was not yet come into the town, but was in that place where Martha met him. The Jews then which were with her in the house, and comforted her, when they saw Mary, that she rose up hastily and went out, followed her, saying, She goeth unto the grave to weep there.—JOHN 11: 28-31.

NO doubt Martha called Mary secretly because of the intention of the Jews to take Jesus. How quickly she responds to the Master's call! The Master (teacher) is come and calleth for thee! May we arise quickly and come unto Him at His slightest call. If we do, and follow on, we too may see the glory of God, and even get the vision Mary got of our Lord's sacrificial work for lost humanity. May we see Him on the cross, bearing our sins away; may we see Him in the tomb; may we see Him coming forth on the resurrection-morn to newness of life for us all. May we not only see, but may we come beforehand to anoint Him for His burial, thereby pouring out our love in response to His. The Jews followed and came into the presence of the Master, but did they get the same vision as Mary did? Ah no! Their eyes were holden. *Love sees.*

PRAYER

LORD JESUS, if Thou art calling us to-day to any vision or service, enable us to see it. We are helpless before any tomb. We need Thee. Thou dost come to meet our need and to produce the faith. May our spirits be sensitive to Thine. May we arise quickly at Thy call, come into Thy Presence, look into Thy face and keep looking until our eyes see the glory of Thy love. Our faith looks up to Thee, Thou Lamb of Calvary. And may we, too, seek new ways to pour out our love upon Thee, our Lord and our God. Amen.

MARY'S FAITH

Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.—JOHN 11:32.

LORD, if Thou hadst been here! . . . It is interesting to note that our Lord did not question Mary as He did Martha when she came to meet Him. He had been her Teacher (the word Master means teacher in this chapter). No doubt he had told her of the redemption to be accomplished at Jerusalem, and now her faith was to leap to the fact of it. Here is another type-lesson. (5) Both Mary and Martha love their Lord's appearing and hasten to meet Him as soon as they heard of His coming (John 11:20, 28, 29).

PRAYER

MASTER, Teacher, give us a sound mind, even the mind of Thy Spirit, we pray Thee. May we not lean upon our own understanding. May Thy Spirit guide and lead us into all truth. Redeem us thoroughly. May we so grasp the full meaning of redemption that we may be able to pass it on to others. If we do not know the things of the faith once for all delivered to the saints, may we quickly sit at Thy feet and learn of Thee. Dear Lord Jesus, may we read the Book together. We, too, are looking, longing, waiting for Thy coming. Amen.

THE SYMPATHETIC JESUS

When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he groaned in the spirit, and was troubled, and said, Where have ye laid him? They said unto him, Lord, come and see. Jesus wept. Then said the Jews, Behold how he loved him! And some of them said, Could not this man, which opened the eyes of the blind, have caused that even this man should not have died?—JOHN 11: 33-37.

GROANED in the spirit. The original expression is very strong, indicating not so much grief as indignation. Indignation at what? Their unbelief. They were occupied with the thought of physical death, and were forgetful of the deeper, spiritual, eternal death, which was so much more important. Spiritual death was the great foe He was to overcome. Sin was at the root of it all. What havoc sin had made! What a hold it took on Jesus I can well imagine. I must never forget this strong feeling of anger or indignation as well as sympathetic grief. It is true that in all my affliction He is afflicted. He wept, He loved, He troubled Himself at Lazarus' grave. He is my Brother. He is also my Maker. These are God's tears. When the shattering blow falls on me, He is near, warm and gracious. He loved Lazarus. He carries my name in His heart. He is stirred to activity.

PRAYER

LORD JESUS, how loving Thou art! How tender! How kind! How strong! Thy heart is touched with our afflictions and infirmities. Thou art not remote or stern or impassive. Thy tears ought to draw us very close to Thee. Thou dost weep over the individual. Thou dost weep over a great city given over to sin and death. Sin is the parent of death; the source of every woe. We rejoice in a Lord who goes to the root of our distresses.

THE TROUBLED JESUS

Jesus therefore again groaning in himself cometh to the grave. It was a cave and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?—JOHN 11: 38-40.

A GAIN He groans. He does not perform this miracle in a detached, indifferent way. He is deeply troubled. When He heals His heart is in it all. He brings God the Father into all His works. They are One. It is His meat to do His Father's will. It is His joy to run on the Father's errands. He told Martha she should see the glory of God. He was to show them that Thou didst send Me. When He blesses me through salvation and sanctification, He reveals and commends God's grace. How true Martha is to her active, practical character—he stinketh. She was speaking to the One Who saw no corruption. Jesus said as it were, Now, Martha, hold steady, if thou wilt *believe* thou shalt *see*. Faith always reveals God's glory.

PRAYER

L ORD JESUS, Thou didst pray, "I have glorified thee on the earth, I have finished the work thou gavest me to do." At what cost our Lord and our God! Father God, cure us of our indifference, our lack of zeal, our impotence. We pray Thee that Thy love shall take such hold of us that we will run on Thy errands with gladness. May we delight to do Thy will. Give grace and glory, we pray Thee. We believe God. Increase our faith. Amen.

THE MIGHTY PRAISING JESUS

Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.—JOHN II: 41, 42.

DEATH dies at the voice of Jesus. Think of giving life to a dead body, as well as to the spirit that is dead in trespasses and sins. What a stupendous, supernatural, miraculous work! Jesus did not pray, but He *praised* as He stood at the tomb of a dead loved one who had trusted Him. We believe He prayed during the days when He tarried for He said now He could walk in the light. Here at the tomb praise and thanksgiving flood His heart. Are we giving thanksgiving its place in our prayer-life when black obstacles confront us? Is it the habit of our lives? Let us praise God for all things. The burden of our Lord's cry is, "that they may believe that thou didst send me."

PRAYER

OH, Thou pleading, wooing, mighty Christ, help our unbelief! Do Thou increase our faith. We seem unable to take in what Thou wilt do for us by faith. What's the difficulty, Lord? Is sin in the way? Reveal it to us, we pray Thee. Make us obedient to Thy commands. To obey is better than sacrifice. May we trust and obey. Teach us also the lesson of praise and thanksgiving. May we hear Thy voice speaking very clearly to us *now*, and in the face of all darkness and obstacles may we obey Thee. There is life at the sound of Thy voice. Amen.

I AM THE RESURRECTION

And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.—JOHN 11: 43, 44.

LAZARUS, come forth! Waiting until the worst has come to pass, Jesus quietly annulled the past, gave life to the dead, and called the things that were not as though they were. What a miracle of blessing attends faith! What vision! Was it here Mary got her vision of our Lord's sacrificial work? Here at least the vision was confirmed. What a victory over the grave! His word recalls the soul to the body. Is there anything too hard or too high to achieve on my behalf? There is nothing either in the temporal or spiritual sphere, in time or in eternity. Jesus' work is perfect. He does not permit even the grave-clothes to entangle the man He had raised. Loose him! Let him go! It is not His will that any relic of my death in trespasses and sins should cling to me. When I trust Him He liberates me completely. Praise His great and glorious Name!

PRAYER

THOU mighty Christ, we are overwhelmed at this exhibition of Thy power! Oh God, break through everything that would hinder faith from working. Clear our vision. May sense be still. Quiet our beings until we see no one save Jesus only. Speak Thine own word to us now. Do Thine own work in and through us. Make us alive. Liberate us. Vitalize us. Use us. In Thy name we ask it. Amen.

RESURRECTION-LESSONS

Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him. But some of them went their ways to the Pharisees, and told them what things Jesus had done.—JOHN 11: 45, 46.

THE sixth type-lesson is that the tomb gave up its dead when Jesus cried with a loud voice, "come forth." So the Lord Himself shall descend from Heaven with a shout . . . and the dead in Christ shall rise (1 Thess. 4: 10). The Lazarus incident is a type of the resurrection, but it was not a resurrection of which Jesus' own was the first fruits. Lazarus is still waiting for his resurrection-body and will have it at the coming of his Lord. It will be incorruptible, glorious, spiritual. Lazarus' restored body could not pass through the tomb door as could Jesus' resurrection-body. The seventh type-lesson is as a result of the return of our Lord and His raising of the dead many therefore of the Jews will believe on Him. His return, rapture and revelation will bring to pass, after the fullness of the Gentiles will come in, that all Israel shall be saved (Rom. 11: 25-27). But some of them went their ways. . . .

PRAYER

OUR Lord and our God, what a heritage is ours!—never die! We are waiting, longing for Thy coming. We will have our resurrection-bodies. Best of all, we shall be like Thee. But, oh, dear Lord, may we so live that others will come to Thee—not go away from Thee. May we plead, woo, pray, work to bring others into Thy Presence. May our faith be simple and powerful to the breaking down of every stronghold. Amen.

THE HOSTILE RULERS

Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation.—JOHN 11: 47, 48.

WOUNDED pride makes the rulers hostile. All men will believe on Him they said. The crowd seemed leaving them for the Prophet of Nazareth; this was galling to their self-importance. So they hated the Christ Whom God had sent. Habitually He contradicts and humbles the proud heart. He takes His way and He will not let me take mine. He rules counter to my preconceived notions and lofty plans. Ah, well, let Him abase me to the dust; otherwise I am undone. Worldly policy made the rulers hostile. The Romans will take away our place and our nation. To keep the good-will of their tyrants they were prepared to sacrifice Jesus. It is no uncommon reason why He is refused to-day. I cannot be His and retain the friendship of the world; nor can I allow my old habits of method and gain. Yes, they are well lost for His sake.

PRAYER

OUR Christ, that all men might believe on Thee! Jesus, Jesus, use us in any way to bring souls into Thy Kingdom! May we utterly cease from ourselves and our own planning and ways. Abase us in the dust, if needs be—only use us, we pray Thee. Rule us. Control us. Otherwise we are undone. We want Thee, oh Christ! We do not want the world and its ways. All for Thee, dear Christ. Only keep us close to Thee. Amen.

JESUS, OUR REDEEMER

And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation.—*JOHN II: 49-51.*

IT is expedient that one man should die for the people. Sometimes a bad man utters a great truth. He was thinking politically. He wanted better relations with Cæsar. He spoke better than he knew. It was expedient that One Man die for our pardon. The cross of Christ cancels human guilt. The bearing vicariously, and by the innocent, the sins of the whole world, brings full, free, present and abiding forgiveness. In that solitary death is wonderful virtue. And, too, it is expedient that One Man die for our life. The cross not only brings pardon, it brings holiness, graciousness, service, power. It is a place where souls are revived. How? Partly because gratitude binds them to their Healer. Still more, because the shedding of His blood wins the Divine Spirit with all His potencies. What a death!

PRAYER

JESUS, may I see Thee this morning on the Cross, my Substitute, dying for my sins, the innocent for the guilty. My Lord and my God, my heart, soul and life are down at Thy blessed feet, praising God my Father! Keep me close to Thy cross! It is a place of growth. I would look and ever look at Thee, the suffering One. Why? Because I could not do otherwise. My sins are there. What would I do without Thee, my Sin-Bearer? I praise Thee, Redeemer! Amen.

THE LAMB OF GOD

And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad. Then from that day forth they took counsel together for to put him to death. Jesus therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples. And the Jews' passover was nigh at hand: and many went out of the country up to Jerusalem before the passover, to purify themselves. Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast? Now both the chief priests and the Pharisees had given a commandment, that, if any man knew where he were, he should shew it, that they might take him.

—JOHN 11: 52-57.

THE children of God that are scattered abroad—it is the crucified Christ that gathers them into one. Calvary is the magnet that draws all men everywhere. There is nothing local or sectional about the appeal of the dying Lamb of God; east, west, north, south, glory in Him alone. Ah, wondrous death! Sheer malignity made the rulers hostile. They persecuted Christ out of an evil heart. The Pharisees had given commandment that if any man knew where He was, he should show it, that they might take Him. His holiness reproved them. His zeal for God and His love for men put them to shame.

PRAYER

LORD, what a thing is a heart of evil! If there is sin in our hearts this morning, cleanse, we pray Thee! If we are thinking wrong thoughts, bring every thought into captivity to Thy obedience. If we are resentful, unkind, unloving, may we know what spirit we are of—and flee to Thee. May we look at Thy cross and at Thyself—till our hearts are broken, our spirits changed. Amen.

SIMON'S GUEST

Then Jesus six days before the passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.—JOHN 12: 1, 2.

THE Passover was an annual feast commemorating the deliverance from Egypt and lasted for seven days. This supper may have been a special one celebrating the restoration of Lazarus and given in honour of Jesus. It is quite certain that Simon the leper was the host (Mark 14: 3) of whom we know nothing else. After the raising of Lazarus Jesus had withdrawn, owing to the hostility of the Jewish leaders, but six days before the feast He leaves Ephraim for Jerusalem. Bethany was a village on the east slope of the Mount of Olives. Here are four people who have come in contact with Christ. Just as clearly are there four kinds of personal, spiritual contact. Simon stands for salvation as symbolized by his deliverance from leprosy. Lazarus reminds us of life as we think of his recent resurrection, Martha of active service and Mary reveals what we understand as consecration. Here is the true meaning of the Christian life.

PRAYER

JESUS, Lord, thy face is set steadfastly to go to Jerusalem—may ours be set to do Thy will. May our contemplation be sweet of Thee this day. Thou hast saved us! Praise God! We pray that we may know Thee in the power of Thy resurrection. May we give Thee the service of a loving heart. May we be wholly Thine. Bind the sacrifice a little closer to the altar, we pray Thee. In some new way may we pour out our love upon Thee this day. May we give Thee joy. Amen.

MARY'S LOVE

Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.—JOHN 12: 3.

SEE Song of Solomon 1: 12. Notice the different attitudes expressed toward Christ in this story. In doing so we may discover what ours is. "As Martha stands for service, and Lazarus for communion, so Mary shows us the worship of a grateful heart. Others before her had come to His feet to have their need met; she came to give Him His due." Mary's deed is Christlike. The one motive is overmastering love. It cannot be concealed. It must bring its gift. Was it not so with Christ? He loved us indescribably, unutterably. They both travel the same costly road of sacrifice. They both rise to one height—prodigality. Nothing less will content her passionate soul. His is a plenteous redemption—it has an overflowing quality. Where sin abounds His grace abounds much more. Love is creative. Love deals in costly things; it may cost the giver all.

PRAYER

LORD JESUS, we thank Thee that Thy love was given in no unmeasured way. We thank Thee that Love's service is personal. So shed abroad Thy love in our hearts that it will invent original modes not tried before. What sweet savour clings to Thy love—and Mary's! May we be enthusiastic in our love. May its quality be abundance. May our devotion be uncalculating. May we give away our best. May we overflow. Then we shall sing new songs, discover new truth, pour out our love on Thee. Amen.

JUDAS' ATTITUDE

Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.—JOHN 12: 4-6.

WHAT is Judas' attitude? Judas, which should betray Him. What awful words. If I cannot be a disciple like Mary, let me never be a disciple like Judas. Mary is my pattern in unselfish devotion to Christ. I am sometimes too like Judas. I dislike things out of the ordinary. I am prudent not impetuous. I never permit my heart to get the better of my head. Let me covet the temper that forgets to calculate. Let me gladly throw myself and my possessions away. Three hundred pence would be about \$50. He was a thief, and having the bag took away what was put therein. The word may mean carried or purloined. It is thought to be the latter. It is the same word as "took up" used in 10: 31.

PRAYER

MY Christ, may Mary be my pattern of unselfish love. May my heart respond instantly to Thy need. No one needed love so much as Thy dear Self at that time. We praise God for love's clear insight. May it be mine. May no sin of mine blind me to the finer things of life. May love control me. May love possess me. May I be continually thinking of how I may rejoice Thy heart of love. My Beloved is mine! Amen.

MARY'S REWARD

Then said Jesus, Let her alone: against the day of my burying hath she kept this. For the poor always ye have with you; but me ye have not always.—JOHN 12: 7, 8.

WHAT did Jesus say? Suffer her to keep it against the day of my burying. Christ expressed Mary's thought in full for her. He could see in her service something more beautiful than she herself knew. It was a spontaneous tribute of love, and as such He recognized and approved of it. It was a memorial in advance of the event. Me ye have not always. The time was coming when they would not have His physical presence to minister to. Yet He said later, "Lo, I am with you alway, even unto the end of the age." Yes, His invisible, spiritual Presence is with and in His own. She hath done what she could. This means unmeasured, costly, lavish giving, the giving of our best.

PRAYER

OUR Christ, may our love to Thee be called a good work. May our faith be called a good work. May our love to Thee and others have fineness, distinction, graciousness. May our life be Thy workmanship—a poem! Others may give Thee prose. May we give Thee poetry made up of time, harmony, rhythm, beauty, which surpasses and excels, making the act as fine as Mary's. In Thy Name, we ask it. Amen.

JESUS' CREDENTIAL

Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.—JOHN 12: 9-11.

RESURRECTION-POWER is still the credential of Jesus. It is here seen that the restoration of Lazarus was the immediate occasion of the chief priests determining to take action. Their beliefs were being threatened. The common people had a curiosity to see Lazarus. Love to Christ is not their motive. Yet we know in some cases the sight of Lazarus led to the acceptance of Christ. Now we notice the craftiness against Christ. They took counsel that they might also put Lazarus to death. Sin goes to awful extents. Let us look back to these words—There they made Him a supper. Before we can make Him a supper we must accept the supper of salvation to which He invites us: Come, for all things are now ready.

PRAYER

LORD JESUS, we would test our lives by Thine—not by the harsh conventionalities of a half-schooled populace. Elevate our standards. Teach us to live up to what we know and then learn more. May Thy resurrection-power in us lead others to Thee. Forgive our sins. May we not crucify Thee afresh. We praise Thee for the last message of Thy Word: "The Spirit and the Bride say *come*; let him that heareth say *come*. And he that is athirst let him *come*: he that will let him take of the water of life freely." Amen.

THE TRIUMPHAL ENTRY

On the next day much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.—JOHN 12: 12, 13.

THE King's preparation was deliberate, purposeful. This was the Passover feast. Over and over again Jesus had told His disciples not to tell of His miracles, or who He was. Now He permits the greatest publicity. Doubtless He was going to offer Himself to the nation at the close of His ministry as at the opening. All this was a clear claim to Messiahship. It would therefore be a cause for accusing Him and putting Him to death. Centuries before this God (the Holy Spirit) had told a certain man what was going to happen (Zech. 9: 9). Jesus Who was and is God prepared it for Himself. How literally they carried out His plans. This was the first Palm Sunday.

PRAYER

THOU Lamb of God, my Substitute, my King, I adore Thee! I take shelter beneath Thy precious blood. I am hid in Thy wounds—in the cleft of the rock. Praise God! Thy Atonement was complete. The way is wide open into Thy Presence. I offer praise and thanksgiving as they did of old, worshipping at Thy precious feet. Amen.

THE KING'S WELCOME

(Read John 12: 12, 13 again.)

WHAT an impulsive crowd! Now they are welcoming Him! Soon they will crucify Him! Palm trees symbolize joy and victory. Hosanna is a Hebrew word meaning, save now, I beseech Thee. It has a clear application to the Messiah, and the people identified the Messiah with Jesus. The Scriptures plainly declare two entries of Jesus into Jerusalem—first in lowliness, then in triumph. The two entries are separated by the whole space of this present age of grace. The first entry was in connection with sin and for sin when He sacrificed Himself (Heb. 9: 26). His second entry will occur when He shall appear apart from sin (Heb. 9: 28). He came first as a Lamb. He will come the next time as the Lion of the tribe of Judah (Rev. 5: 5). In the name of the LORD (Jehovah)—the self-existent One Who reveals Himself.

PRAYER

WE thank Thee, our Father God, that Jesus is coming again in power and glory. We thank Thee for the lesson of His humiliation. May we never forget that the lowly path is the way to glory. Through the cross and tomb to victory. Our Lord, may all we do or say be in Thy Name. May we walk circumspectly. May blessed are they be said of us. Amen.

THE KING'S COMING

And Jesus, when he had found a young ass, sat thereon; as it is written, Fear not, daughter of Sion: behold, thy King cometh, sitting on an ass's colt.—JOHN 12: 14, 15.

A YOUNG ass. Further details are given in the other Gospels. The use of an ass was expressive of a claim to royal dignity. Christ's use of this one would indicate His observance of the royal law (Deut. 17: 16). Daughter of Zion is a free quotation of Zechariah 9: 9. The prophet encouraged Judah when surrounded by foes with the assurance that a deliverer was at hand. The Jews interpreted the promise as Messianic, and Daughter of Zion would be an expression for the entire nation as represented at Jerusalem. John rarely quotes the Old Testament. This is the first instance, but he does tell us that Jesus quoted it.

PRAYER

KING of Israel, Thou art invested with authority, with law, with government. Thou art coming to reign. Thou dost not play at kingdom with its trappings and baubles. Thou dost covet the essence of it. My heart bows in lowly submission, genuinely, joyously. Let me learn Thy requirements. Let me so love Thee that I will not go free. Amen.

FOURFOLD REVELATION

These things understood not his disciples at the first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.—JOHN 12: 16.

THERE is a fourfold revelation of Himself at this time. (1) As the Seer. He knew where the ass was to be found (Matt. 21: 1-3). (2) As the Owner. He claimed it for His own use by calling Himself the Lord; the owner recognized His authority (Mark 11: 3-6). (3) As the King. John speaks twice of it and Christ's whole bearing speaks this truth. (4) As the Prophet. A prophet is God's spokesman (Ex. 7: 1). This is of a truth that Prophet (John 6: 14). He is at once our Prophet, Priest and King. As Prophet He reveals; as Priest He redeems; as King He rules. As Prophet He is God's representative; as Priest the people's representative with God.

PRAYER

OUR Lord and our God what is our answer to this revelation of Thyself? It is this: we would trust Thee wholly. We would obey Thee absolutely. We would give ourselves to Thee for consecration. Use us, we pray Thee. As we journey we would praise Thee for what Thou art and for what Thou dost do. Honour Thyself in and through us for Thy Name's sake. Amen.

WITNESSING

The people therefore that was with him when he called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met him, for that they heard that he had done this miracle. The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.—JOHN 12: 17-19.

THIS is a Gospel of witnessing. The multitude therefore that was with Him when He called Lazarus out of the tomb . . . bare witness. For this cause also the multitude went and met Him. And the Pharisees said, the world (mankind) is gone after Him. We can hear them say, all men will believe on Him and the Romans will come and take away both our place and nation. Right here they ask Him to rebuke His disciples for their praise. The Master's answer is, "If these should hold their peace, the stones would immediately cry out." When He was come near He beheld the city and wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!" Oh, this pleading, wooing Christ!

PRAYER

OUR Christ, open our blind eyes. May we not sit in judgment upon others. It may be that in some respects our eyes are holden. Help us to get beyond the external into the heavenly—and live there! Make us praisers. Give us Thine own spirit of compassion and love. May we be true witnesses day by day. Amen.

THE GREEKS

And there were certain Greeks among them that came up to worship at the feast: The same came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. Philip cometh and telleth Andrew: and again Andrew and Philip tell Jesus. And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.—JOHN 12: 20-23.

CERTAIN Greeks would see Jesus. These Greeks were probably proselytes or converts to the Jewish religion. There seem to have been two classes—those of righteousness in full standing, and those of the gate, not yet admitted. Why would not Jesus see these Greeks? Because His earthly ministry was limited to the Jews. He must offer Himself to the Jews as their King and Messiah, though He knew they would reject and crucify Him. His mission to the Gentiles (the whole world) would come after He died, for only the lifted up Christ could be an object of faith. Here we come to another manifestation of Him as Saviour. Christ recognized in this request the universal work He had come to do, and the arrival of the time of His death. His death was the way of life for us; it is ever the way of life.

PRAYER

JESUS CHRIST, draw us and we will run after Thee. The Father draws us to Thee. We thank Thee that Thou hast chosen us. Praise God! It is *all* of grace. Thou hast given us the gift of life. Perfect that which Thou hast begun, we pray Thee. Minute by minute may we look to Thee for new life. Cleanse, restore, strengthen, sustain as we walk in Thy way. Conform our walk to our high standing for Thine own Name's sake. Amen.

THROUGH DEATH TO LIFE

Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit.—JOHN 12:24.

THE corn of wheat must fall into the ground and die. Christ must be lifted up on the Cross and believed in as a sacrifice for sin as seed of Abraham, not of David. The death of that one grain of wheat which was the Son of God beareth much fruit to all eternity. Our past, present and future are all made glorious because Jesus was willing to die. Only His death could blot out our past sin, as well as free us from its present power. We are to be presented unblameable and un-reproveable. The pathway back to the glory He had left was by the way of the Cross and tomb. If He loved His life there would have been no eternal life for us. He hated His life. Therefore He has kept His life and all believers as part of His life eternally.

PRAYER

OUR Christ, what hast Thou not done for us? Our old man was crucified with Thee and we are no longer in bondage to sin. We are crucified with Thee, and we believe we shall also live with Thee. Even now we are in Thee. Thou didst overcome the world, the flesh and the devil. How safe we are! No condemnation! No separation! We praise Thee! Amen.

THE LESSON OF CHRIST'S DEATH

He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.
—JOHN 12: 25.

WE would see Jesus, the Greeks said. It was life they sought. But Jesus magnifies death, His own death, as working wonders which life cannot work. The hour is come, that the Son of Man should be glorified. This was a new lesson for them. In Christ's death is a glory of victory. Satan, sin and hell, a trinity of awful captains, is what He fights against, but He vanquishes them. In dying He captures and slays the king of death; the prey is His. In Christ's death is a glory of character. Zeal burns; submission is absolute, and trust is deepest when He clings to God and will not let Him go. In Christ's death is a glory of love. How deep is this love? It goes down into a horror of great darkness. This love scales the heights, calling me to follow. This love journeys East and West and is for Jew and Gentile.

PRAYER

OUR Father God, we survey the wondrous cross. May we see and understand Thee in it—see Thy love and justice. There must be penalty for our sins. But what love to open the way to Thyself for us through the Beloved! The Man Who is Thy Fellow bore the sword-thrust for us. In His marred Face, His pierced Hands and Feet, we discover a glory which life here cannot reveal. That bitter cup, Love drank it up! And with Himself He has given us His glory. May He indeed be glorified in us, we pray Thee. Amen.

THE CRUCIFIXION OF SELF

If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.—JOHN 12:26.

IF any man . . . follow Me. Self must be put on the cross and crucified. No self-seeking, no self-pleasing, but a cross! Yes! It is the way my Lord went. We have Him with us—where I am there shall also My servant be. Father, I will that they also, whom Thou hast given Me, be with Me where I am. I go to prepare a place for you, I will come again and receive you unto Myself; that where I am there ye may be also. We will come and make our abode (home) with you. If we love His appearing there is laid up for us a crown of righteousness. Let us keep the faith and not be ashamed at His coming.

PRAYER

LORD JESUS, take this self of ours and crucify it, we pray Thee. We hand the culprit over to Thee. We would have no will, no desires apart from Thee. We would please Thee. The process may be long and hard. Help us to stay under Thy hand. If only sin die out in us. Dear Potter, if on the wheel, twisting and turning, if under steady moulding, if lying still, if shaping is going on, may we be conformed to Thy image. We are in Thy blessed hands, and Thou art ever with us. We abandon ourselves to Thee. Amen.

THE WITNESS OF THE FATHER

Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes.
—JOHN 12: 27-30.

“**A**ND, lo, a voice from Heaven, saying, This is my Beloved Son in whom I am well pleased.”
Glorify Thy Name! Jesus declares the Father’s name unto us. When Moses needed a new vision the Lord descended in a cloud and stood before him there and proclaimed the name of the LORD—His mercy, longsuffering, goodness and truth. The Lord Who came down was now standing in their midst endeavouring to reveal Himself to blinded, visionless eyes—all they saw or heard was thunder, or an angel spake to Him. Jesus said this voice was for your sakes. No wonder His soul was disquieted. It is Christ’s keenest pain to abandon His own.

PRAYER

LORD, Redeemer, open our blind eyes. We need new vision of Thee each day. We praise Thee that Thou art indeed gracious and longsuffering with us. Thou art in our hearts for Thou didst say, Lo, I am with you always. May we continually recognize Thy mighty Presence and Thy power to reveal Thyself and to do for us. Lord God, may we not bring disquietude to Thee because we fail to see Thee, Thy love and Thy power. Amen.

THE JUDGMENT OF BELIEVERS' SINS

Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto me. This he said, signifying what death he should die.—JOHN 12: 31-33.

NOW is the judgment of this world (mankind). There are seven judgments. (1) Of Jesus Christ bearing the believers' sins. Our sins have been judged in Christ lifted up on the cross. Death for Christ, justification for us. We can never be put in jeopardy again (See John 5:24). See other judgments—1 Corinthians 11:31; 2 Corinthians 5:10; Matthew 25:32; Ezekiel 20:37; Jude 6; Revelation 20:12. The prince of this world be cast out—that through death He might destroy him that had the power of death, that is, the devil, and deliver them who through fear of death were all their lifetime subject to bondage. I, if I be lifted up, will draw.

PRAYER

MY Father God, I read that God commendeth His love toward us in that, while we were yet sinners, Christ died for us. How can I thank Thee for Thy wonderful love! As I contemplate it my heart is overwhelmed with Thy pity and Thy mercy. Jesus came to seek and to save the lost. That takes me in, the chief of sinners. My need was very great. The Sin-Bearer is mine and I am His; therefore I am safe forever more. Praise His great and glorious name! Amen.

THE LIGHT OF THE WORLD

The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? who is this Son of man? Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.—JOHN 12: 34-36.

THE people answered, We have learned from the law that Christ is to abide forever. They cannot get away from the temporal things. They are thinking of the throne of David which is yet to be established. In the face of His miracles and teaching they ask Him, "Who is the Son of Man?" Yes, the darkness laid not hold of the Light. Hear the wooing Christ! While ye have the Light, believe in the Light, that ye may be children (a born-one; a son) of light. They were stumbling now because there was no light in them, yet the Light of the World was pleading with them.

PRAYER

LIGHT of the World, in the darkness illumine our blind eyes. We are children of Light and of the day. We praise Thee that Thou hast banished our night and our darkness. In the Lord we are light. May the fount of Light be in us ever shining forth, revealing Thee. Turn the flash-light on our hearts continually. May we in turn expose the enterprises of darkness. May we be ashamed to speak of secret things. Holy Light, may we not be mere candles, but arc lights blazing forth to illumine every dark thing for Thy dear Name's sake. Amen.

DARKNESS

But though he had done so many miracles before them, yet they believed not on him: That the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. These things said Esaias, when he saw his glory, and spake of him. Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God.—JOHN 12: 37-43.

NOW the Light did hide from the darkness. Even the signs He did counted for naught. We have here a quotation from Isaiah, sixth chapter. Isaiah had a long vision of his Lord. He saw His glory and spoke of Him. Therefore he prophesied of what the result would be, and his explanation was true—For mine eyes have seen the King, the LORD of Hosts. In this darkness we read many believed on Him, although they did not confess Him openly. This word love is used in a social or moral sense. But praise God, some did believe!

PRAYER

WE praise Thee, our Christ, that when we seek Thee we can always find Thee. We praise Thee that with our spirits we can see Thee. Give us a clear vision of Thy glory. Purge our lips. May we seek opportunities to confess Thee before men. May we know whereof we speak. May we rightly divide the Word of Truth. May we be well-founded in the things of the faith. May the Written and the Living Word be very real to us. Amen.

July the Fourth

HIS PUBLIC WORK FINISHED

Jesus cried and said, He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me. I am come a light into the world, that whosoever believeth on me should not abide in darkness. And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.—
JOHN 12: 44-50.

JESUS cried aloud again, pleading with His own, declaring Himself to be the Son of God, yea, even God Himself. Then He points them to the Father God. Hear and believe on Him that sent Me! He that hath seen Me hath seen the Father. Oh, how He pleaded with them! How He longed to bring them out of their abiding darkness! I came to save mankind not to judge it. The Word that I have spoken is the judge. Jesus was delivering God's message. His orders were that I should offer you eternal life. His public work to His own (the Jews) was now over. The case was all in. They were in darkness or in the light.

PRAYER

OUR Father God, may we see Jesus as Thyself on this pleading, wooing errand to earth, offering mankind eternal life. Give us a mighty vision of this fact. Empower us. Make us truly His representatives here and now with this same message, wooing, pleading, loving men and women home to Thee. Do Thou Thyself draw. Amen.

THE PRIVATE MINISTRY OF CHRIST TO HIS OWN

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.
—JOHN 13: 1.

THE Last Passover—compare with the other Gospels. Christ's public ministry closes with the twelfth chapter. Now for five chapters we have a record of the last conversations (this is a Gospel of talks) of our Lord with His disciples. Here He reveals Himself more fully, eliciting a deeper faith (16: 30). In this chapter He shows His love in action. After the departure of Judas He speaks of His love (chapters 14-17). This occurred on the eve of His death. The place is a room in Jerusalem belonging to one of His disciples, prepared for the Passover. It may have belonged to Mary, the mother of Mark (Acts 12). Everything except the episode about Judas is found in John only. The other Gospels give the institution of the Lord's Supper at this time.

PRAYER

LORD JESUS, we thank Thee that we can talk with Thee in the closest of fellowship. We thank Thee that Thy love covereth our sins. May we walk in the Light. Draw us closer to Thee. Let us see Thee. Let us hear Thy voice. My Beloved is mine and I am His! As we look into Thy Word and into Thy face (beholding) may our faith grow in leaps and bounds. Our Christ, we beg Thee to generate Thine own love in us.
Amen.

July the Sixth

THE LOVER OF OUR SOULS

(Read John 13:1 again.)

THE hour has come. His resurrection seems ever in His mind whatever be His teaching. Not a reference to death is in these chapters—depart, to change places, to pass out, ascend. He looked beyond death. His consciousness was unique. He was simply going from the earth to the Father. The most casual reading of these chapters gives one the idea that all He did and said was done as if His redemptive work had already been accomplished. Having loved His own—not as in 1:11, the Jews, but His disciples. They were in the world and therefore exposed to danger (17:15). Unto the end—to the uttermost. His ministry now is actuated by intense love. Love is best proved by service. He is going to instruct them, train them, educate them, encourage them. We think of all this in special reference to their faith.

PRAYER

LORD JESUS, as we study these chapters with Thee, give us not only glimpses but a wide horizon-sweep of Thy mighty love. Lord, we would love Thee more. We would be filled to overflowing with Thine own love—love without dissimulation, unfeigned. May we with simple childlike faith take it from Thee. Love through us. May love be in our words, looks and deeds. We have a great need along these lines, dear Christ. Develop in us the faith that worketh by love. Amen.

July the Seventh

“ *HIS OWN* ”

(Read John 13:1 again.)

LET us look at these twelve men—His own. On the way to this room James and John had been discussing who should be the greatest in the Kingdom of God. No doubt they had all entered into this discussion. Because of this I see them as they enter the room, sullen, proud, looking at each other across the table. Supper speaks of fellowship. Sin had broken this fellowship. The slave's duty, therefore, has not been performed. None will demean himself to do it. They had contracted defilement as they came along the way. They must be made clean before fellowship and communion are possible. The feet of the twelve disciples covered with sand and impurity, are only emblems of their hearts. Yet Christ loves them to the uttermost. Praise God!

PRAYER

LORD JESUS, I, too, am like the twelve disciples. In many things I offend, yet Thou dost love me. I pray Thee rid me of every untender and envious thought. May jealousy, pride, suspicion be put completely away. These things injure and retard Thy cause. Thou canst refine my defective activities and aims. Forgive me, I pray Thee! I know Thou wilt lift, receive and love me as if I had never disappointed Thee. I praise Thee! Amen.

July the Eighth

SATAN

And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him.
—JOHN 13: 2.

LET us look at the other person in this company—the devil. Satan is a person, though invisible, just as truly as is the Son of God, his great opponent. He enters our hearts as we yield to him. We read that he had entered the heart of Judas to work out his own purposes. Many of God's children seem not to know about him, and that the whole world lieth in the wicked one. His names reveal his power. He is the Devourer—going about seeking whom he may devour. He will seek your life if you are attempting to expose him and exalt Christ. He did it with Christ—seek the young child's life, and in the temptations as well. We also find him in Gethsemane and Calvary. He is also the Accuser—he accuses the brethren before God day and night. He will meet with God's children to accuse and hinder. He is also the Persecutor and Blasphemer. In Ephesians 6: 10-18 we are told to put on the armour of God in order to fight the enemy of our souls. Study this armour and you will find it is just Christ Himself.

PRAYER

OUR Father God, may we put on the whole armour, even Jesus Christ. Our time, thought and life belong to Him. Give us a discerning spirit. May we quickly recognize this enemy. May he not divert us, and may we not listen to his wiles. Let our word be now and always, "Get thee behind me, Satan." Now he is a defeated foe. We praise Thee! Amen.

OUR ADVOCATE

Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God.—JOHN 13: 3.

“**A**ND now I am no more in the world.” Before He goes away He gives His disciples a picture of the work He will do for them and us as Advocate. He works and acts as if His redemptive work had been accomplished. The first three verses of this chapter show us plainly that the washing of the disciples’ feet was in view of His resurrection, His ascension, and His appearing before the Father—and went to God. He is going back to the Father, and now He symbolizes the service He will do for His own. The love that led Him to the cross for our sins is the same love that leads Him to do the service pictured here. That love will never change—He loved them unto the end. The Father hath given all things into His hands, and those hands will not shrink from taking your soiled feet and mine in them to remove their defilement. Praise God!

PRAYER

SON of God, how enhanced becomes Thy abasement as I read, “Jesus knowing.” What love is Thine! I bow before it down to Thy blessed feet and kiss the hem of Thy garments, worshipping. Baptize me into the humbleness of my Lord, I pray Thee. Let me minister, selfless, ungrudgingly. My Lord and my God, Thou knowest all things—and I am Thine. I adore Thee! Amen.

THE SERVANT SON

He riseth from supper, and laid aside his garments; and took a towel, and girded himself.—JOHN 13: 4.

THE supper speaks of fellowship. During the supper Jesus rises up from it as if the fellowship had been broken to put away the thing that has interfered with it. Always the believer's sin and fellowship are connected. But there is more: this was the Passover supper, the well-known type of His death. No special anointing of the eyes is needed to see that in the rising up from supper, it is a figure of His rising from the dead to go back to God. This is confirmed by the laying aside of His garments and girding Himself with a towel. How typical this is. He took upon Him the form of a servant (See Phil. 2: 6-8). He humbled Himself and became obedient unto death. The eternal Word did not empty Himself of His attributes, or His Divine nature. He had been exercising these attributes. He emptied, stripped Himself of the insignia of Majesty. (Later He asked the Father to give Him the glory which He had before the world was.) And so my Lord abases Himself for me, He Who is so immeasurably exalted above me.

PRAYER

MY Christ, may I morning, noon and night put on the apron of the bond-slave and kneel to serve. Let me not be ashamed to imitate my Lord. Let me arise from the supper of my own enjoyment of the good things of the Kingdom and go to those who need me. They may not want me, but let me woo and win like my Master. In Thy Name I ask it. Amen.

THE SERVANT SON

After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.—JOHN 13: 5.

WHAT they would not do for themselves, He Who had come from God and went to God did for them. This subdued them, broke them down, vanquished them. Humility always does this. In the stillness, as Christ went from man to man, you could feel the self-importance vanish. So they were made ready for lowliness, forgiveness, and to esteem each better than himself. Jesus was trying to reach their hearts through this act. He washed more than the dust from their feet. He washed the temper from their hearts. In this He tried to win Judas, for He surely washed his feet.

PRAYER

LORD JESUS, Thou hast furnished me with the standard to which I must be moulded, and the law of love which I must obey. I am to humble myself if by any means I may rescue some. I am to abase and crucify myself, if I can thus gain my erring brother and entice him home to be forgiven. It is not easy work. It is not noticeable work. I shall be conformed to Thee only as I lay aside every personal consideration and devote myself to winning souls. Lord, dwell richly in me. Do this work Thyself through me. Amen.

THE SERVANT SON

Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.—JOHN 13:6, 7.

LET us keep in mind that this is a matter of fellowship and not relationship. “Lord, dost Thou wash my feet?” Read Christ’s answer again. These words are frequently applied to the Lord’s inscrutable providence with His people, but that is not their application here. In effect His words mean: Peter, this is a picture of the work that I shall do for you after I return to the Father. And when we realize how soon, how very soon Peter would have need of the work of the Advocate, it is quite plain why he is so prominent in the feet-washing. What a comfort this must have been to Peter, as it is to us, when we deny our Lord. What love!

PRAYER

WE thank Thee, dear Christ, that Thou dost come in gracious love and show us the way back to Thee when we sin—sometimes long before we sin! We thank Thee, too, that Thou dost pray for us before we sin—I have prayed for thee. Thou art interceding for us now at the right hand of God the Father. Still working for us. How Thou dost love us! Kindle a brighter flame of love at Thy fire, O Christ, we pray Thee, until we be consumed and burned up with it, for Thy Name’s sake. Amen.

THE SERVANT SON

Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.—JOHN 13:8.

JESUS is teaching them just what He would do for them when He goes back to God, and if all this is a figure, the feet must be a symbol. The apostle tells us this is so in Romans 10:15. How beautiful are the feet! It is the walk, the course of the believers' life in the world, that is set forth. Our feet are in contact with the earth and are easily soiled. Our path lies in a scene of defilement and we have constant need of our Advocate. Look closer: Peter objects. Notice our Lord's answer, especially no part WITH Me, not IN Me. In Christ is the position of every believer, and that is unchangeable—of Him are ye in Christ Jesus. With Christ is companionship, fellowship, communion, and He must see to the cleansing. I cannot wash away my stains of sin. He, the Righteous, desires my fellowship, and He must do this for me.

PRAYER

LAMB of God, we understand now why so little is said of sin in this last interview. Thou wast going to die to make us clean, and ever live to keep us clean. Thou canst not allow any stain of defilement upon Thine own. Thou art ever working for us. Thy blood *keeps* cleansing. We have the Sin-Bearer in our hearts, and instantly when we are conscious that our foolish ways are wrong, we can ask forgiveness and be restored to a part with Thee. Wash us now, Lord! Amen.

July the Fourteenth

TO BATHE—TO WASH

Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For he knew who should betray him; therefore said he, Ye are not all clean.—JOHN 13: 9-11.

PETER, with his usual impetuosity, goes to the other extreme, and is met with the quiet, wonderful answer—He that is *washed*. . . . Here our Lord uses two different words. The first, to bathe, is used of washing the entire body: the second, means to wash, and was used of the washing of the hands or feet. The child of God who has been washed with the washing of regeneration needs that washing no more. The cleansing effected through the new birth is not repeated. We are once for all redeemed, made nigh. The need now is for the washing of the feet from the daily defilement. This cleansing is with water and no more with blood, and can be had as often as needed. Bathers in the surf understand this illustration, for a pail of water is needed to cleanse the feet after the walk from the surf to the dressing-room. This work of Christ's is only for His own, and we read that He shall never fail or be discouraged.

PRAYER

JESUS CHRIST, Thy children are often discouraged over their sins and failures, but we thank Thee for Thy faithfulness. Oh, Christ, we cannot think lightly of this loving service of Thine, which makes fellowship possible! Thou art girded to serve our daily need. Thy precious blood has made us clean; the water in Thy basin and the towel in Thy hands will keep us clean. Amen.

THE LESSON OF LOWLY SERVICE

So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.—JOHN 13: 12-14.

NOW Christ brings home the lesson of lowly service. James and John who wanted the highest place were taught by Christ wherein true ambition and real greatness consisted. No ordinance can give us a part with Christ and in none can we perform His service to others. We are to help each other keep clean by our mutual ministries of helpfulness and prayer. When the Greeks came the lesson was taught of self-sacrificing, lowly service. Paul speaks of restoring the brother in the spirit of meekness. Humility is the Christlike spirit. The Greek word for humble tells us what the pagans thought of this grace. They used it as a term expressing the grovelling of a reptile. Christ takes humility and glorifies it. Augustine was once asked what was the first step to Heaven. He replied, humility. The second step, humility. The third step, humility.

PRAYER

OUR Christ, we are under obligation to imitate Thee here. Give us clean hands, we pray Thee. May the water of the Word be applied. Lord, may we be willing that others perform this office for us, too. Dear Saviour, what hast Thou not done for us! What a need we have of Thee along this line. Help us. Control us, Spirit of love. Use us for Jesus' sake. Amen.

THE EXAMPLE

For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.—JOHN 13: 15-17.

WESTCOTT suggestively remarks that the example of Christ is always offered in connection with some form of self-sacrifice (Mark 10: 45). The washing of His disciples' feet epitomizes the whole life of Christ. He came from the glory to the manger of Bethlehem, the obscurity of Nazareth, to minister unto, to Calvary with its shame and to the grave in the Garden. The scene in the upper room tells me all this. It was for me that Christ became poor and obedient. For me He made the descent, omitting nothing, until at last in my place condemned He stood. He chose vassalage, sacrifice, rejection, death. Why? To take my necessity, learn of my distress, to cancel my guilt. He opened the gates of Heaven for me, and carried me back with Him to His joy. My Lord, and my God!

PRAYER

MY Christ, what a pattern for me! What an example! The lesser glories must go! With all my heart I surrender *all*! Humble me under Thy mighty hand, I pray Thee. Empty me of my trust in myself. I have no righteousness, no wisdom, no strength in myself. I see all this in Thee and yearn for it. I discredit self. Feeble, broken and contrite I come to Thee. May I hear Thee say, Be of good cheer, be of good comfort, My home is with thee. Amen.

BUILDING FAITH

I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. Now I tell you before it come, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me.—
JOHN 13: 18-20.

I HAVE chosen you. Yes, Jesus knew the men of His choice. The Scripture had been fulfilled. Read Psalm 41. It is the Psalm of the betrayal of the Son of Man. “Yea, mine own familiar friend, in whom I trusted (trusted that I might win him), which did eat of my bread, hath lifted up his heel against me.” John Baptist sent with his questions. His faith apparently had failed. Jesus is now trying to build up faith that will not fail—now I tell you . . . that ye may *believe*. He is the Author and Finisher (Perfector) of our faith. Beholding Him faith grows. It is as though God did beseech you by us; we pray you in Christ’s stead be ye reconciled to God.

PRAYER

WE thank Thee, our God, that we have been reconciled to Thee. Through the blood of the cross of Christ peace has come to us. From being alienated we have come nigh. We do love Thee and our hope is in Thee. Increase our faith. Build it up. May we be silent unto Thee now, looking into Thy face, hearing Thy Word. Encourage, strengthen, sustain. In Thy Name we ask it. Amen.

JESUS FORETELLS HIS BETRAYAL

When Jesus had thus said, he was troubled in spirit, and testified, and said, Verily, verily, I say unto you, that one of you shall betray me. Then the disciples looked one on another, doubting of whom he spake.—
JOHN 13: 21, 22.

WE find Jesus again disquieted in spirit. It is always for others. It is Christ's heaviest pain to abandon the sinner to himself. As we read these chapters we can feel very keenly the sore disappointment of the Saviour's love. It is the cry of a baffled and defeated heart. Jesus will use every means to woo and win—the thunder of the law, the providences, the invitations of the Gospel, the voices of His Spirit. But if the soul is determined and *resolved* to go in the wrong way after much pleading, even the Good Shepherd must leave it alone. The *will* is the citadel of our beings. He will not cross that threshold.

PRAYER

OUR Christ, how patient, how long-suffering Thou art! May we never bring disquietude to Thee by our waywardness. May we quietly listen to "Thou shalt" and "Thou shalt not." May the summons of the circumstances of our life speak to us. May the Gospel's joyful sound be music in our ears. May the Spirit of life, truth and love whisper to our listening, hearing hearts His word of a deeper, richer life. May "truth thou only art" be a stimulant, and "love, the greatest of these," be our motive ever. Amen.

WHO IS IT?

Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake. He then lying on Jesus' breast saith unto him, Lord, who is it?—JOHN 13:23-25.

WE find in all this the Divine majesty of the Saviour's knowledge. He is reading Judas' inmost heart. One of you shall betray Me. One whom Jesus loved was leaning on His bosom. Simon Peter (ever the first) nodded to him to ask Jesus, Who is it? Only three times John speaks in the course of his Gospel. His first word was that of the young disciple, "Rabbi, where dwellest thou?" This is the longing of the newly regenerated soul. He wants light, deliverance and equipment for service. The second word reveals the assurance of growth, "Lord, who is it?" He is too conscious of Christ's nearness and communion to say, "Lord, is it I?" Let me boast of Christ's affection for me, not mine for Him. He is able to keep me from falling. He will present me faultless before the presence of His glory. John's third word, "It is the Lord!" reveals the insight of the saint of God. Love is a great discerner. His heart led him straight to the truth.

PRAYER

CHRIST JESUS, keep us close. It gives assurance of Thy protection and love. We are in Thee. Nothing can come to us that does not first touch Thee. Who can understand his error? Let us not think of Judas as an isolated sinner. There are great possibilities of evil in all our hearts. There are depths of wickedness into which our own lives may sink. Save us, we pray Thee!

JUDAS' TREACHERY

Jesus answered, He it is, to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.—JOHN 13: 26, 27.

THERE is an awful mystery of iniquity in Judas' treachery. Jesus did all He could to convince him of sin and danger. He chose the false disciple to be His own companion. He made him an eye-witness of His works; an ear-witness of His words of grace and truth. He must have preached the Gospel and cast out devils. He spoke to him; He prayed for him; He washed his feet. What more could He have done? Those eyes of Christ are reading Judas. Down into the hidden movements of desire and will He penetrates. He searches each nook and cranny of my true self. We find here also the eager readiness of my Saviour's sacrifice—do quickly. Why? He longs to complete His work. He is so willing to endure the cross of shame and of victory.

PRAYER

LORD JESUS, we stand condemned. In so many ways we have betrayed Thee. Thou hast chosen us. We are Thine. Forgive us, we pray Thee. Search us, and try us and see if there be any evil way in us. Lead us in the way everlasting. We worship Thee. We adore Thee. Thou didst embrace death that our sins might be taken away. May we begin this new day with a clearer vision of Thyself on Calvary. Oh, Christ, what burdens bowed Thy head, our load was laid on Thee. How can we thank Thee, Redeemer, Friend? Amen.

IT WAS NIGHT

Now no man at the table knew for what intent he spake this unto him. For some of them thought, because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or, that he should give something to the poor. He then having received the sop went immediately out: and it was night.—JOHN 13:28-30.

HOW clearly and truly Jesus read Judas' heart. He reads mine just as truly. The disciples did not understand His words. They thought the Master had spoken privately with Judas about buying things or giving to the poor. No needy one comes to Jesus and is ever turned away. How little concern Jesus has for the bag and the money. But He was disquieted over Judas' hard and sinful heart. When Satan enters, he controls. Of all sad words these are the saddest—it was night. What blackness and darkness there were in Judas' heart! To betray the Son of God! Now the atmosphere is cleared, and Jesus again seeks to strengthen faith in His own.

PRAYER

JESUS LORD, read my heart. Bare its sins to me. May they stand out in glaring colours. Cut out the ingrown sins. Use any instrument, no matter how sharp. Make me white, clean. If only sin die out in me. Thou art deeply concerned in my *being*, not doing. Take away the darkness. May the Light shine in. In Thy Light shall I see light. Amen.

SON OF MAN GLORIFIED

Therefore, when he was gone out, Jesus said, Now is the Son of man glorified, and God is glorified in him. If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.—JOHN 13: 31, 32.

IN Him is fulfilled the Old Testament foreview of blessing through a coming man (Gen. 3:15; Isa. 7:14; Zech. 13:7). Christ's darkest hour is Christ's brightest hour. Now, with the traitor gone to finish his treachery; with the Cross waiting and ready; with the death of deaths immediately in front, now is the Son of Man glorified. It seems impossible, but it is true. Not only does every grace of His character shine out most resplendently in the pitchy gloom, but His saving work is completed, His Father is vindicated, the world is redeemed! Praise God!

PRAYER

LORD JESUS, Redeemer, from robe and crown Thou didst step down. Thou didst empty Thyself. In doing so glory unspeakable was revealed. Thou wert in power and glory, the Fellow and Partner of the Father. May I never forget it. May I never doubt it. Yet for my sake Thou didst prefer lowliness. Thou didst become obedient. Thou didst embrace death. Oh, how Thou didst love! Jesus, Jesus, how can I thank Thee! How? By believing and resting my whole weight on Thee. By loving Thee with all my heart. By worshipping in close communion and fellowship *all* the time. I praise Thee, MY Saviour! Amen.

JESUS' LOVE

Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, Whither I go, ye cannot come; so now I say to you.—JOHN 13: 33.

NOW the love of Jesus shines forth—His endearing, wooing, tender love. Little children—born ones, infants, darlings, My precious ones, is the thought in the Greek. Does He love me in this way? I am His own, bought with His precious blood. Hear Him say, “O, my love (friend—ye are my friends), O, my dove, thou art in the cleft of the rock, in the secret of the stairs, let me see thy countenance, let me hear thy voice.” Like a dove most faulty, but in Him blameless and harmless. Hidden in the wounds of Christ! How safe! Access to Him—secret of the stairs. Set your affection on things above where Christ sitteth. No, the Jews cannot come into Thy Presence.

PRAYER

MY Beloved, how wonderful is Thy love for me a sinner saved by Thy grace. Come near! Let me see Thee face to face is Thy word to me. Thou art nearer than breathing. I praise Thee that there is no condemnation and no separation. Oh, my Lord, cure me of any doubt that Thou dost so love me! It seems so impossible. I am so unworthy! Thank God this love does not depend on my worthiness. I know it is gloriously true. I believe Thy Word. Now that I am close, correct me, lighten my eyes, give me an understanding heart. Glory be to Thy Name! Amen.

A NEW COMMANDMENT

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.—JOHN 13: 34, 35.

THAT ye love one another as I have loved you. This is the new law of Christ, the Divine love, as wrought into the renewed heart by the Holy Spirit (Rom. 5: 15; Heb. 10: 16), outflowing in His energy, unforced and spontaneous toward the objects of the Divine love. Moses' law demands love; Christ's law creates love, and so fulfilled the law. It is the law written in the heart under the New Covenant (Heb. 8: 8). Love has been enjoined from the beginning but not love like this—as I have loved you. Here is an unparalleled measure. How all-embracing and enduring is the love of Christ! It springs from His own heart.

PRAYER

MY Christ, may Thy word and will be dominant in my life. May I be controlled by them. My body with its desires and appetites is to be controlled by Thy purity. My intellect is to come to Thee for enlightenment. My conscience is quieted by Thy forgiveness. Thou wilt work in my will Thy good pleasure. Thou wilt love through my affections. May it be the love where I forget and crucify myself. May it be the love that journeys out and brings the wanderer home. Love gives. Love is the test. Then others will know. Amen.

JESUS FORETELLS PETER'S DENIAL

Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice.—JOHN 13: 36-38.

SEE Matthew 26: 33-35; Mark 14: 29-31; Luke 22: 33, 34. Peter does deny his Lord. But Christ honours him by telling him he shall die the same death as his Lord (See John 21: 18; 2 Pet. 1: 14). I will lay down my life for Thy sake. Self-confidence is our undoing, as it was Peter's. How little Peter knew himself! How little we know ourselves! Both with Peter and with us, self has to go on the cross and be crucified. Take up thy cross, Peter, and follow Me. Literally, put the old nature on the cross with Me, Peter, and crucify it. Let me distrust myself and cling in faith to Jesus. The shepherd boy in the valley sings:

“He that is down need fear no fall, he that is low no pride;
He that is humble ever shall have God to be his Guide.”

PRAYER

LORD, may we know Thee in the fellowship of Thy sufferings—even physical sufferings—being made conformable unto Thy death. Lord, Lord, the old nature with its expression is loathsome to us! May its impulses die out. Pervade our being with Thyself. Thou art our only hope. Increase our faith. May we, too, know the laugh of faith—its utter abandonment. Amen.

JESUS STRENGTHENING FAITH

Let not your heart be troubled: ye believe in God, believe also in me.—JOHN 14: 1.

THESE words were spoken in the Passover chamber. He now foretells His coming for His own and it is the first mention in Scripture of the day of Christ. His word to them is BELIEVE—believe in God; also in Me. “Thus saith the Lord, I have formed thee . . . created thee . . . redeemed thee . . . I have called thee by my name; thou art mine.” What assurance! Faith is the victory. “The essence of faith consists in believing what God has revealed, and may be defined as that trust in the God of the Scriptures, and in Jesus whom He hath sent, which receives Him as Saviour and Lord, and impels to loving obedience and good works.” He Who was speaking to them was the object of their faith. Our faith-life begins and ends in Christ. He is the Author and Finisher of our faith.

PRAYER

LORD JESUS, may we look off from everything to Thee—from self, from our lack of faith, from faith in our own faith, and even from our faith, to Thee. As we look Thou wilt implant faith in us. May we be strong in faith. May we walk in the steps of that faith of our father Abraham. Separate us. Give us new vision. We look to Thee, Thou Lamb of God. Then we will worship in spirit and in truth, coming into communion with Thee. For Thy Name’s sake. Amen.

HOME

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.—JOHN 14: 2.

MY Father's house. "Go tell my disciples that I ascend unto my Father and *your* Father." There are many abodes in Heaven. There is room. It has great dimensions. There is boundless hospitality. There is space for every one who loves the Bridegroom and who is willing to wear the wedding garment. There is an inheritance incorruptible and undefiled. It is home. Love is there. The Lover of our souls has gone to make ready the home for His bride. He is now preparing a place for a prepared people. It is internal work He is doing here (in our hearts) and there is no separation.

PRAYER

OUR Father God, Jesus has brought us home. Thy house is a family abode. Liberty is there. We are shut in to love. The atmosphere of peace surrounds us. Restraint is unknown and burdens are laid down. How can we thank Thee for the gift! But to be, O Father, at Thy hearth-fire, close to Thee, with Thy love-lit eyes upon us, will be unspeakable joy. What hast Thou not done for us! We praise and adore Thee! Amen.

CHRIST'S SECOND ADVENT

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.—JOHN 14: 3.

“**T**HIS aspect of the second advent of Christ is to be distinguished from his return in glory to the earth” (1 Cor. 1:8). See 1 Thessalonians 4:14-18 where He comes for His saints. See Matthew 24:29, 30 where He comes to judge the nations, etc. Unto myself—where Christ is everything must be pure and holy. His mind must control and guide. His appointments and desires are carried out. God’s house must be like God in refinement, in order, in health and charm. No more sins. No more folly and foolishness, but perfect as He is. And best of all—like Him.

PRAYER

FATHER GOD, Thy home is no canvas tent. Everlastingness is the word for it. It is no shifting tabernacle, but a stable house. Here grass withers, flowers fade and all things pass away. Teach us to be concerned with everlasting things. If our dreams are unrealized here and our purposes unachieved, we shall find them waiting for us at home. We praise Thee, our Lord and our God! Sanctify, we pray Thee! Purify, refine us, for we ask it in His name. Amen.

THOMAS' QUESTION

And whither I go ye know, and the way ye know. Thomas saith unto him, Lord, we know not whither thou goest; and how can we know the way?—JOHN 14:4, 5.

LIKE Thomas we ought always to carry our ignorance to Jesus. We then get the wisdom from above. Oh, so often we have to confess, I know not. Let us come openly, without reserve. How limited our knowledge is, especially about Divine truth. This will always be so. But this brings me to Him more frequently. What a patient Teacher He is! And yet there is much we should know. We have Christ, the Word, the Holy Spirit. We cannot say we know not the way. "Ye have the anointing of the Holy Spirit and need not that any man teach you."

PRAYER

LORD, let us not talk in this way. May we not defend our ignorance in the face of truth. Make us curious about the deep things of God—and then satisfy us. Cure us of listlessness. Banish the gloom from our thoughts—bring them into captivity to Thy obedience. Give us the happy song of faith in unseen things. Joy is our portion, even Thy joy. And peace that passeth understanding. These are a few of the things for which we praise Thee. Amen.

THE WAY, THE TRUTH, THE LIFE

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father but by me.—JOHN 14:6.

BUT what a reward is mine when I come to Jesus with my ignorance! Light appears. Perplexity vanishes. Jesus is everything—The First and the Last, the Way, the Truth, the Life. Without the Way there is no going. Without the Truth there is no knowing. Without the Life there is no living. But if I abide in the Way, I shall know the Truth, and the Truth shall make me free. Thus I lay hold on eternal life. What oneness of life Jesus is presenting to them! What comfort He is distributing! How He is trying to strengthen faith and give vision!

PRAYER

LORD JESUS, may we realize anew our oneness of life with Thee. May we treasure Thy words and meditate upon them. May the words, "When Christ, Who is our life shall appear," be much in our minds. "Truth thou only art" assures us that error will slip away. We praise Thee that we are in the narrow way with room for only One—Christ, even Christ in us. Use us to set other feet therein, to ignite other lives, to bring truth to error, for Jesus' sake. Amen.

JESUS AND THE FATHER ARE ONE

If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.—JOHN 14: 7.

BECAUSE there is a Father, there must be a Son, and the Father and Son are one with one Spirit. This speaks of life which brings forth life—the Only Begotten Son. It also speaks of life which is brought forth, and of a still further bringing forth of life. And this life is all one. “What must the relationship be with One, Who, though He is with God and also is God, is yet His Son! What must be the love between Him Who begets and Him Who is begotten! What union and communion there is in Him Who is the source and ground of all things!”

PRAYER

FATHER, grant us a clear conception of this mighty truth of Thy oneness with Thy Son and with us. The height and depth of this truth transcends all language. What fellowship and love it implies! Help us to realize in Thee we live and move and have our being. God is love. Communion and fellowship must follow the relationship of love. May we enter into it in all its fullness. We praise Thee for the Life. Amen.

THE FATHER

Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?—JOHN 14: 8, 9.

SHEW us the Father. Father tells of a source of life. Father tells of relationship in nature and blood, unchanging, even though the son becomes a prodigal. Father speaks of one who will guide and bear with babes in Christ. Father tells us of one who must educate and rule. Father speaks of correction and chastisement. Father pitieth his children. Father knoweth what things ye have need of before ye ask him. Father lays up for the children. Father says, would God I had died for thee, my son, my son! This being true, what must be the love of the Father of whom all fatherhood in heaven and earth is named! What must be His love to His Beloved Son Who tells them, having seen Me ye have seen the Father; we are One. Look at Me for I and the Father are One.

PRAYER

OUR Father, Jesus said, I will show you plainly of the Father. We see Thee in the face of our Lord. Every act of Thine is an expression of WILL toward us. Thy love begets us. Thy love guards us. Thy love corrects us. Thy love is creative, revealing, illuminating. We only get a faint glimpse of it all for Thou hast wondrous things laid up for us. We thank Thee for Jesus Who had a passion for the Father. Generate within us this same passion for Thee and for Thine own. May others not see us at all but Jesus only. Amen.

August the Second

“THE WORDS”

Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.—JOHN 14: 10.

THE Words that I speak are the Father's words. What a WORD has Christ been to us! How terrible His rebukes! How He judged hypocrisy! and wrong! How He stripped base deceivers who trusted in their own righteousness! With no uncertain voice He tells us how God loves and cares. How He pleads and woos! Sin and death shall be overcome. He will come under our curse and be made sin for us. He is a Creator of a new creation where sin and death shall be no more. All this and much more He teaches us. These are the Father's words of love to you. In the beginning was the Word, and the Word was made flesh. I AM the Truth. The Father has sent Me to tell you of His love and to bring you home.

PRAYER

OUR Father, we read that in Jesus are all the treasures of Divine wisdom. He expressed to lost humanity Thy love, Thy wondrous love. He continues to reveal Thee to us. Thou didst dwell in Him as Thou dost dwell in us if we love and obey Thee. The wonder of it! But it is true. May we, too, be a WORD for Thee, expressing Thy love to those who have wandered far from home. May we be about our Father's business now and always. Amen.

THE WORKS

Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake.—
JOHN 14: 11.

IF you won't believe My word believe Me for the very works' sake. Miracles, wonders and signs He performed in their midst. These works prove He is the Lord, yea, very God Himself. Are there those who are unclean? He reveals the Father's will and they are clean. Are there palsied souls? He speaks and they are healed. Are there devil-posessed ones? He casts out the evil spirits. Have any bodily infirmity? Bowed down souls He lifts up. Winds and waves obey His will. Bread multiplied at His touch, showing Him to be the source of all life. Even death hears His voice and the dead arise. Yes, He came unto His own things for omniscience and omnipotence are here revealed. Only God, the Creator, could do these things.

PRAYER

MY Lord and my God, Thou hast wrought a mighty work in me, even the work of belief. There is no greater miracle than the giving of Thine own life to lost ones. My faith looks up to Thee, Thou Lamb of Calvary. To this mount I come this morning, gazing with loving eyes into its wonders—that God the Son allowed the creatures He had created to crucify Him in order to take their load of sin upon Himself. What love! Let me live at the foot of the Cross. It is a good place to grow. May I look until my heart is broken and I arise to go and lay down my life for others. Amen.

THE POWER OF THE HOLY SPIRIT

Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.
—JOHN 14: 12.

WE have seen the WILL of the Father, the WORD of the Son, now Jesus reveals the POWER of the Holy Spirit—greater works shall be done. Later He unfolds this truth to His disciples. Oh, how He is trying to strengthen their faith! He that believeth—greater works! St. Augustine said, If God is love, there must be in Him a Lover, a Beloved and the Spirit of Love; for there is no love without a lover and a beloved. Because I go unto the Father. Then His Spirit will be poured forth. He is the POWER. Works of greater power and more far-reaching are promised.

PRAYER

LORD, may the Holy Spirit, Heavenly Dove, come with all His quickening power. Revive us. Illumine our hearts and minds. Teach us. Anoint us afresh for service. Thou Spirit of wisdom, counsel, might, knowledge, judgment and power, Thou art within us. We are sealed. The King's seal is affixed. Use us as instruments to glorify Him. Keep us yielded to Thee, Spirit of Life, Truth and Love. Amen.

August the fifth

“IN MY NAME”

And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.—JOHN 14: 13.

NOW a new promise and privilege in prayer is given—in My name. In the name of the Father, Son and Holy Ghost is all the truth revealed. It is *one* name. You will notice it is singular—one name. The Lord our God is one Lord. That the Father may be glorified. Jesus is ever seeking to manifest the Father to others—His love, peace, joy and life. In Christ is all the fullness of God. This fullness is declared and seen in Christ. The Son of Man came to heal the breach sin had made. He came to bring us home to God. He came to tell us that God has come to dwell in us, so that we may do His works and manifest and minister His Spirit.

PRAYER

OUR Father and our God, what a high calling is ours! We thank Thee that Christ shall be formed in us. It is Thy will for us. We come in His Name, hear and answer, we beseech Thee. We would be like Him. We would bear His image. We would do His works. May His Spirit lead, control, illumine to this end. As He is in the world so are we. When He shall appear we shall be like Him, but even now and here we are to be partakers of the Divine nature. Blessed be His glorious name forever! Amen.

August the Sixth

“ IN MY NAME ”

If ye shall ask any thing in my name, I will do it. If ye love me, keep my commandments.—JOHN 14: 14, 15.

WHEN we remember that in My name is *one* name, and back of it is Father, Son and Spirit, we understand these words. The Spirit with the Father and in us, bringing us together, so that what we ask for will be an expression of the Father's wish; our hearts being the prayer-room, we asking in the name of Jesus. All true prayer is God-created. And now Jesus is careful to say, If ye love Me, keep My commandments. And this is love that we walk after His commandments. Blessed are they that do His commandments—"wash their robes." This is His commandment that we should believe on the name of His Son Jesus Christ and love one another.

PRAYER

LORD JESUS, we remember that Thou didst command us to love the Lord our God with all our heart and mind and strength and our neighbours as ourselves. We are impotent to do this. May Thy love in us enable us to do it. Shed abroad Thy love in our hearts. Thou didst pray that the Father's love might be in us; we unite our prayers to Thine for this. Our hearts seem so cold sometimes. We would be warm and shining with Thy love. In Thy Name we ask it. Amen.

August the Seventh

THE COMFORTER

And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.—JOHN 14: 16.

OUR Lord's heavenly ministry was begun in prayer—I will pray the Father (make request of the Father). In Luke 11: 13 Jesus had spoken to them of the Holy Spirit—"How much more shall the heavenly Father give the Holy Spirit to them that ask him." But it is evident that none of the disciples understood, with the possible exception of Mary of Bethany. They did not ask for the Spirit in the faith of this promise. Now He gives the promise of the Spirit again. Greek Parakletos—One called alongside to help. He is the believer's indwelling Paraclete, to help our ignorance and infirmities and to make intercession, abiding forever. What a Gift! What a Friend! What a Guide!

PRAYER

LORD JESUS, Thy every thought is of Thy children—born ones. How stupid we are! How short-sighted! How the enemy of our souls would blind our eyes! In Thee we have everything the Father can bestow. Forgive, oh, forgive, we pray Thee, that so often we do not realize it and are therefore weak and unworthy. May we believe Thy every word as to Thy love and gifts. May our faith be very simple. The Spirit of Life is within. He is with us. We look away from self to Him now for the power is all His. Amen.

THE REIGN OF THE HOLY SPIRIT

Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you.—JOHN 14: 17.

JESUS now foretells the continuous reign of the Holy Spirit. Jesus is in both these dispensations. We have been studying what Jesus began both to do and to teach. It is not over, only begun. Now the Spirit of Truth is to become Instructor and Worker, yet all the time it is the Saviour of the world He will be glorifying. He takes of the things of Christ and shows them to us. He keeps out of sight while He exalts the Lord. There is perfect harmony and no break. He Who is the Truth, and the Spirit of Truth are one and the same, yet two distinct persons. Christ was Immanuel, God with us. The reign of the Spirit surpasses that of the Son because it brings God closer—in the citadel of my being, reigning there—Ruler, yet Friend, familiar and free. Praise God!

PRAYER

CHRIST of the exaltation, glory be to Thee on high! Thou art living in glory now. Through Thy death and resurrection every chain has been broken. We praise Thee! To Thy omnipotence we are united by Thy Spirit, though so needy and helpless. The glory of it! The wonder of it! We worship at Thy blessed feet! Amen.

August the Ninth

NOT ORPHANS

I will not leave you comfortless: I will come to you.
—JOHN 14: 18.

I I am He that comforteth you. I will not leave you orphans is what He is really saying to them. How He read their hearts so full of sorrow, gloom and despair. How little the disciples seemed to understand their Lord! The Comforter, Who is coming will make My presence very real. He will unite you with Me in a close union. The finished atonement of Calvary, the work of the heavenly priesthood, and the powers of the endless reign were unknown during the earthly ministry of Jesus. Now they are known through the Word the Spirit has inspired and the light He grants my soul. Yes, His comfort is a very real, tangible thing. They testified to this after Pentecost; they realized He had indeed come to them in a new way.

PRAYER

LORD, may Thy Holy Spirit help us to perceive the largeness of Thy love—all peoples may receive Thee. Thy enduements are manifold. Open the eyes of our souls to the constant presence of God. Minister God's judgments. Display Thy power in salvation, sanctification, renewal and revival. Let us remember that prayer in and through Thee is like the outflow of living waters. Thus heaven's unsearchable riches become ours. Amen.

JESUS' ASCENSION

Yet a little while, and the world seeth me no more;
but ye see me: because I live, ye shall live also.—JOHN
14: 19.

YE shall see Me. God the Holy Spirit will open blind eyes and give vision. Ye shall live also. The ascension is here foretold. Jesus ascended to full and royal life, that my life might be perfected. Reconciled by His death . . . much more . . . saved by His life. That the life of Jesus might be manifest in my mortal flesh. His mission as Prophet is not yet complete. He has taught me much by His birth, His character, His obedience, His death and His rising again. But He must add ascension to it, too. He must carry His humanity up to the Father's right hand to assure me in my sunken state that I will follow, too. Because I live, ye shall live also.

PRAYER

BLESSED Redeemer, Advocate, Priest, as the Lamb of Sacrifice Thou didst take away my sins. Praise God, Thy work is not yet finished! Thou must intercede for me. I thank Thee! What would I do without Thee? Continue to teach me; I pray Thee. Do not leave me to myself—work on! May I to-day set Thee ever before me and live in the heavenlies with Thee. Amen.

August the Eleventh

I AM

At that day ye shall know that I am in my Father, and ye in me, and I in you.—JOHN 14: 20.

WHEN Jesus is enthroned in heaven and the gift of the Spirit of Truth given, then ye shall know that I AM in my Father. I AM (JEHOVAH) implies the self-existence of God, the God Who reveals Himself. It is a continuous revelation. He is telling them now that there will be a further revelation by His Spirit. He that hath seen Me hath seen the Father. This was His claim. In John 8: 24 the "he" is supplied by the translators. Our Lord makes belief of His Deity part of saving faith. He claimed to be the Lord (Adonai) of the Old Testament. If Christ is only David's Son, how does David call Him Lord? In John 10: 30—"are One" means His absolute identity with God. He received human worship; He forgave sins; He displayed Omnipotence over nature; He displayed Omniscience (John 11: 11, 14—He was sixty miles away). He displayed Omnipresence (John 3: 13)—which is in heaven.

PRAYER

LORD, we worship Thee! Thou art our King in Whom every grace shines! What a mighty work Thou didst do! Thou art enthroned on high now. Because Thou art living in glory we shall live also. Thou art our Priest, our Sacrifice, our Mercy-seat! Thou art still working for Thine own. Keep us clean to-day, our Advocate, for Thy dear Name's sake. Amen.

LOVE—THE KEY

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.—JOHN 14: 21.

WE can know the commandments and not keep them. But whoso *keepeth* HIS WORD in him verily is the love of God perfected; hereby know we that we are in Him. Love is the supreme thing in our lives. Love is power in the last analysis. Will manifest Myself—a shining-forth. But we all with unveiled faces beholding as in a glass the glory of the Lord are transformed into the same image from glory to glory. He who lives in us will shine through us. You will remember that it was the inner glory which shone through Jesus on the Mount of Transfiguration. His Spirit opens the eyes of the soul to the constant presence of God and one endures as seeing Him Who is invisible. Love is one of the keys that unlocks the treasure-house of God.

PRAYER

LORD, I thank Thee that Thy Spirit didst descend and that the baptism is for every one. That takes me in. Let me claim and expect Him in His wealthiest gifts and ripest fruits. When I am fearful and afraid because of sin and weakness, let me remember the group at Pentecost. Cowardly Peter! He was baptized. James and John, seeking the first place, yet filled. Philip, slow of heart, yet the blessing was for him. Thomas, with his fear and doubts, yet he was lifted to the seventh heaven. Let me take courage, Jesus will manifest Himself to me. Amen.

JESUS' HOME

Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.—JOHN 14: 22, 23.

IF a man love Me. The new law of Christ is the Divine love as wrought into the renewed heart by the Holy Spirit. How much Jesus speaks about keeping His word, His commandments. A new commandment give I unto you that ye shall love the Lord thy God with all thy heart, mind and strength, and thy neighbour as thyself. Love is the fulfilling of the law. This brings the Father's love and presence. We will come and make our abode. Abode really means home—one's fixed place of abode. Jesus and the Father by the Holy Spirit will come and live with us, if we meet the conditions. Our recognition of these facts brings the assurance that it is indeed true—God in Christ in us. He is still to be the Source of all their life though His bodily presence is removed.

PRAYER

JESUS, Thou dost dwell with us. We are so unworthy, so unclean. Go through this home with us to-day and help us to clean house. Thy purifying, radiant Presence will light up every nook and corner. Thy white light will shine in the inward parts. May all rubbish be cast out. May the true values of life grip us. May love grow with leaps and bounds. May faith lay hold of Thee. May duty be a joy. Thy will be done in us. Amen.

LOVE, THE POWER

He that loveth me not keepeth not my sayings: and the word which ye hear is not mine, but the Father's which sent me.—JOHN 14: 24.

LOVE is the motive; love is the power. If we do not love, we will not obey. To obey is better than sacrifice. The Word made flesh again tells them it is the Father's Word He is speaking. The Jews believed in God the Father. Again He makes Himself one with the Father. His word had healed; His word had creative power; nature had obeyed His word; even the dead had obeyed His voice and lived again. And yet it seemed as if they could not understand in the face of all this. How He pleaded with them now to understand this oneness; it was theirs, too. What love!

PRAYER

LOVE Incarnate, breathe upon us! We would obey Thee wholly. May we love Thee with all our hearts. We have Thy commandments, Thy Word to us. As we read may our hearts say "Yes" to it. It is the Father's Word to us as well. Give us the simple obedience of little children whose delight is to do the Father's will. May we rest in His love and care. Amen.

THE WORK OF THE HOLY GHOST

These things have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.—JOHN 14: 25, 26.

I HAVE told you all this while I am still with you, but the Comforter, the Helper, whom the Father will send in My name, He shall teach you all things. The Spirit searcheth all things, yea, the deep things of God. The Spirit reveals a new universe—"things which eye hath not seen." It seems the only real world to me. I am conscious of it always. The Spirit reveals a new history to me—"things which ear heard not." It is ever a new story, this story of my sin and God's salvation. I cannot exhaust it. The Spirit reveals a new satisfaction—"things which entered not into the heart of man." The heart the Spirit fills has all and abounds. The Spirit reveals a new hope—"whatsoever things God has prepared for those who love him." My Father's house is yonder. My best-beloved are there. The face of Christ is there.

PRAYER

JESUS LORD, Thy Holy Spirit is our Teacher. Reveal to us the things of God to-day. Empty us. Fill us. Quicken us. Give us the listening ear and heart. May our soul's eye see the wonders of Thy love. We thank Thee that the fears of the future are dispelled, the mists have lifted. Because You live we shall live also. May we, too, remember what Thou dost say unto us. Amen.

JESUS' GIFTS

Peace I leave with you, my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.—JOHN 14: 27.

WHAT gifts Jesus is bestowing upon His own in this chapter! Here is the bequest of peace. May our hearts respond to these gifts and may we take them for our own. There is life, truth, a mansion, greater works, answered prayer, His indwelling Presence, the Father's love, His Words, the Holy Spirit to teach and guide us, and now peace. He is our peace. Peace is love in repose, resting by faith in the perfection of the finished work of Christ—unto Him that loveth us and loosed us from our sins by His blood. See what I have given you and be not disquieted.

PRAYER

WE thank Thee, Lord Jesus, for the peace of God which passeth all understanding, for we know it will keep our hearts and minds in Christ Jesus. How can we thank Thee for Thyself, Thy gifts! When we have Thee we have everything. Nothing can separate us. May we take Thy rich gifts so freely offered. What an outflow of grace! It is all of grace! Thou wilt keep him in perfect peace whose mind is stayed on Thee. Amen.

JESUS' LOVE

Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I. And now I have told you before it come to pass, that, when it is come to pass, ye might believe.
—JOHN 14: 28, 29.

A GAIN Jesus tries to reassure them, to bring gladness to their dismayed hearts. How He reads these hearts! And ours! I am going away but I am coming back. In between God the Holy Spirit is to teach and control. Now, if ye loved Me! There is the suggestion of lack of love. Rejoice, He tells them. Joy is love exulting. Love contemplates the Lover. Here our gaze is long and steady. They are looking into His face. They must keep their eyes on Him, for joy comes with occupation with the person of Christ. Joy has to do with the hope and revelation of Himself. It is a spontaneous thing. It is a thing that grows—it is a fruit. The fruit of the Spirit is joy.

PRAYER

HOLY SPIRIT, keep pointing out to us the glories of the person of our Lord. Produce Thine own fruit in us. May our joy be full, overflowing. He has given us His joy as well as His peace. Keep us in unbroken fellowship, we pray Thee. May the joy of the Lord be our strength. We thank Thee, our Father God, that Jesus went home to Thee and for the fuller revelation of Thyself in Him. Amen.

CHRIST'S OBEDIENCE

Hereafter I will not talk much with you : for the prince of this world cometh, and hath nothing in me. But that the world may know that I love the Father ; and as the Father gave me commandment, even so I do. Arise, let us go hence.—JOHN 14: 30, 31.

IT would seem from these words that this chapter belonged after chapters 15 and 16, which is its original position. The prince of this world. The whole world lieth in the evil one. We are only pilgrims and strangers here. Our place is in the heavenlies with Christ *now*. Hath nothing in me. No, he could not touch God's anointed. Neither can he touch those in whom Christ dwells. Praise God ! But that mankind may know what I came to do, that I love the Father (what obedience is this !) and obey Him, even so I do. He humbled Himself and became obedient unto death, even the death of the cross.

PRAYER

LORD JESUS, we adore Thee ! May we learn the lesson of prompt obedience from Thee to-day. May we again realize our safety and position—in Thee. We thank Thee that Thou wilt indeed dwell in us, living out Thine own life there. Give us Thine own humble spirit of service and of love. Draw us and we will run after Thee. May we lean hard on Thee, Thou mighty Christ. Amen.

THE TRUE VINE

I am the true vine, and my Father is the husbandman.
—JOHN 15:1.

IT is probable that this discourse was spoken on the way to the Garden of Gethsemane. It is intended to encourage the disciples by the assurance of His presence and vital union with Him. This allegory of the vine would be familiar to the Jews. In Scripture three trees illustrate truths. The olive (Rom. 11:17-24), showing the relation to Abraham, the root, and the Gentiles, the branch; the fig (Mark 11:13), illustrating religious profession; and the vine, expressing fruitfulness (Ps. 80:8-11; Isa. 5:1-7; Jer. 2:21). Some think the allegory of the vine was suggested by the well-known figure of the vine in the Temple court, or else by the vineyards in the suburbs. I am the true Vine—true in contrast with Israel. A vine is a unity; stock and offshoots one organism; one life pervades the whole. Christ is the true vine; believers are the branches.

PRAYER

LORD JESUS, keep this allegory in our minds that we may realize our life-union with Thee hour by hour and day by day. Being thus conscious of our union may our lives be true in the inward parts. Keep us abiding, conscious of our dependence upon Thee. Thou art the Truth. Remove every false thing from us. May Thy white light shine in with clear directness and power. Amen.

THE HUSBANDMAN

(Read John 15:1 again.)

MY Father is the Husbandman. He finds His Vine Israel in Egypt and brings it out. The first discipline is that of the nursery. Then the wilderness training. After which He plants the Vine in Canaan. Now Israel is growing. It is a stormy time of war and victory, of sin and defeat. Century after century He nourishes and cherishes His Vine. In it there are always those of the election of grace. Now, the Vine has to be taken from its place. The captivity removes it from His holy land, Jerusalem falls, the Temple is destroyed.

PRAYER

DEAR Husbandman-Father, I realize so begins my spiritual life. First I am a babe, but fathers have to do with babes. Then comes Thy training with much love and restraint in it. As Thou dost nourish there are many marvels and mercies. There is law, commandment and chastisement. As I go on instead of being wholly Thine, there is self-will, sorrow and shame. Years go by, but let me be sure I am like David—one after God's own heart. May I guard my fellowship with Thee. In my old age may destitution not come. Because Thou dost live in me, more and more may my life at the ending flourish for Thee. We thank Thee for this lesson. May we profit by it. Amen.

FRUITLESS BRANCHES

Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit.—JOHN 15:2.

TAKETH away. This does not mean that any branch of the Vine is ever in time or eternity severed from the Vine; the believer is never separated from Christ. The Greek verb here is correctly translated lift, take up, bear up. This may mean that the Husbandman will take the branches that will not bear fruit to Himself. Or it may mean that He raises it from groveling on the ground that it may bear fruit. This applies to our spiritual condition, not to our judicial position. It may also mean that He removes fruitless branches to other parts of the vineyard. It is the fruit-bearing branches He prunes that there may be more fruit. One has said there are three conditions of the fruitful life: cleansing, abiding and obedience.

PRAYER

FATHER, Thy relationship to us is one of possession and of care. Jesus came to do Thy will. We would yield to Thee in submission and dependence. May we joyfully accept Thy training and discipline. We must bring forth the purple and amber grapes of obedience to the Father's praise. Father God, Thou wast the passion of Christ's heart. Kindle the flame in us. Thy will be done. Make us fruitful for Jesus' sake. Amen.

THE PRUNING-KNIFE—THE WORD

Now ye are clean through the word which I have spoken unto you.—JOHN 15:3.

THE work of cleansing must be done. The pruning-knife must take away side-shoots and superfluous roots. It must cut away the perfectly good vine nature to make room for the sap of His life to flow through. Therefore, sometimes it is our fairest buds of promise, or the sheltering boughs under which we rested, that are removed. Spiritually this is the Husbandman's discipline to render souls more fruitful (See Job 23:10). God's people are afflicted that they may be brought to self-knowledge and self-judgment. This is always the prelude to greater fruitfulness (See Col. 1:10). The Word does for the soul what water does for the body (Eph. 5:26).

PRAYER

WORD of God Incarnate, may we listen to Thee, heed Thy word and live by it, we pray Thee. The entrance of Thy word giveth light. Thy words have we hid in our hearts that we may not sin against Thee. We would love Thee more. Wash us with the water of the Word. Keep us clean, for Thy dear Name's sake. Amen.

“ ABIDE ”

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.—JOHN 15:4.

ABIDE is a characteristic word of John, and means stay where you are. Our union with Christ is permanent and eternal, but it is possible to fall short of real communion. One common life should pulse in Christ and in us. The union is vital, organic, persistent. Abide is the highest requirement, and therefore applies to His faithful disciples. Christ has literally taken us, bodies and spirits into Himself, so that we are actually a part of Him, just as literally as a branch is a part of the vine. What happens then? Every problem of life is solved; every need met. He will live our life, win our victories and do our work. There can only be fruit as ye abide.

PRAYER

OUR Father God, we ask Thee to make this truth luminously, supernaturally clear to us. Teach us how to abide. May we allow nothing in our life that would separate from Thee. When we have discovered this secret of abiding we have discovered everything. Make us fruitful. Saviour, we come to Thee. Teacher, we would learn of Thee. Master, we would follow Thee. Thou Who art our life, we would abide in Thee. Amen.

CHRIST, THE VINE

I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.—JOHN 15: 5.

CHRIST is the true Vine, absolutely and ideally perfect. He is the One Man through Whom God receives the fruit for which He created all men. What excellent fruit it is at its best! The fruit of the Spirit is love (Gal. 5:22, 23). The be-all and end-all of my life is the production of fruit. I am profitless if I am fruitless. All that I am is to be consecrated—character, conduct, service, activity, meditation, suffering, spirit, soul and body, His. I am to be possessed by His Holy Spirit. I am to glow and throb with the life of my Lord. Then there will be *much* fruit.

“Thou art the Vine,
And I, O Jesus, am a branch of Thine;
And day by day from Thee new life flows into me.
Naught have I of my own,
But all my strength is drawn from Thee alone.”

PRAYER

JESUS LORD, may I be filled with the fruits of righteousness, which are by Christ Jesus unto the glory and praise of God. May I bring forth fruit. Mine own vineyard is before me. Thou Who walkest in the Garden cause me to hear Thy voice. Live in me. Produce Thine own fruit in me, I pray Thee. To this end cleanse, cut and prune. Amen.

THE FRUITLESS BRANCH

If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.—JOHN 15:6.

THIS verse declares that the fruitless branch has to be laid aside. It is useless in the service of the Husbandman. But it is always and ever a branch and therefore forever part of Christ and saved. Such branches in the natural world men burn, but the inspired Word is careful not to say that God casts into the fire and burns the fruitless branches of Christ, the Vine. He may take them to Himself, like the weak and sickly Christians, not a few who died in 1 Corinthians 11:30. This verse refers to our spiritual condition and not to our standing in God's sight. We may be saved, but our service may be lost (1 Cor. 3:10-15).

PRAYER

LORD and Master, may we not be a castaway, we pray Thee. May we have many crowns to cast at Thy feet. May we not go to Thee empty-handed. Fill our lives with service to Thee. If by suffering—may we be patient. If by self-denial—live in us we pray Thee. If it is to be winning souls—may we have many for our hire. If it is feeding the flock—enrich us in Thyself. If it is looking for Thy coming—may we be watching. We want the rewards Thou hast promised—the crowns—to cast at Thy feet, our Lord. Amen.

MY WORDS

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.—JOHN 15:7.

HERE is a verse with a condition, which, alas, so many fail to notice—My Words abide in you. If the Word of God abideth in you, ye have overcome. Everything that Christ said was a revelation of God's will. If we keep closely in touch with Christ's Word, trusting and obeying, we will get an ever-increasing insight into His will and what our petitions should be. The same limitation is seen in John 14:13-15. The Word of Christ dwells—makes its home—in you. It is therefore to become an integral, vital, constant part of our lives. We are to take the Word of Christ and live by it. Its presence has the right and privilege of deciding everything. It is to rule in us. Then we may ask and receive, because we ask according to God's will.

PRAYER

THOU Living and Written Word, live within us. May the experience of one of old be ours—Thy Word was found and I did eat it. Feed us with the Bread of Life we pray Thee. May the Word dwell richly in us. May we seek it, know it, love it. It meets every need. May we hide it in our hearts that we sin not against Thee. Reveal Thy will. Create our prayers. We claim the rich promise of those who meditate in Thy Word day and night. Amen.

DEGREES IN FRUIT-BEARING

Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.—JOHN 15: 8.

THERE are three degrees in fruit-bearing: fruit (verse 2), more fruit (verse 2, 1 c.), much fruit (verses 5, 8). As we bear much fruit the Father is glorified in us. The minor moralities and graces of Christianity are often imitated, but never the ninefold fruit of Galatians 5:22, 23. Where such fruit is the Father is glorified. The Pharisees were moral and intensely religious, but not one of them could say with Christ, "I have glorified Thee on the earth." Everything of the right sort in personal character and life will glorify the Father. Fruit is always an expression of character rather than conduct.

PRAYER

FATHER-HUSBANDMAN, we realize how true it is, in me is Thy fruit found. How precious are human souls to Thee! Bind us more and more in love to Thee. May Thy likeness be seen. We pray Thee make a trench around Thy vineyard. Gather out the stones. Prune until the vines are choice. Build a tower. Hew out a winepress. Oh, may we not bring forth wild grapes! But through yieldedness and submission may Thy fruit be found. Glorify Thyself through us in the bearing of much fruit. Amen.

THE FRUIT . . . LOVE

As the Father hath loved me, so have I loved you: continue ye in my love.—JOHN 15:9.

THE fruit of the Spirit is love. We turn to the love-chapter and find set forth there a love which was never fully manifest (a shining-forth) in any one except in Jesus Christ, but He is able to manifest it in us. The Love of Christ constraineth (literally a burning and a shining) us. We are to be encased in the presence of and consumed by the love of Christ. He Who is in us, living out His own life there, will love through us. Eternal Lover, oh, how sweet to call Thee mine! This love is inclusive and exclusive—all out of One. Love is power (made able) in the last analysis. Continue ye in my love.

PRAYER

ETERNAL Lover, manifest Thyself through me, I pray Thee. May Thy joy work through love. May I rest in Thy peace, which is love in repose. May all Thy glorious power produce long-suffering in me. May Thy gentleness make me great. May Thy impulsive power toward souls be mine. Enlarge my faith as I behold Thee. Amen.

ABIDING

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.—JOHN 15: 10.

IF—We prove our friendship for and ownership of Christ when we do the things He commands. The things He commands are supernatural; we cannot do them apart from Him, that is, except by abiding in Him. The word occurs eleven times in this chapter. He commands us to yield, believe and to bear supernatural fruit. He must do it all. Abiding in Christ is different from merely being in Christ. It goes beyond mere union with Christ. Every believer is in Christ, but every believer does not abide in Christ. Abiding means to restfully trust Christ for all that belongs to us because we are in Him. It is the branch's business to abide; it is the Vine's responsibility to produce the fruit.

PRAYER

LORD JESUS, may we abide in Thy love. This new life means **union** and communion. We thank Thee for pardon, righteousness, rest, liberty and purity. We are in Thee for life. Thou art in us for life. We thank Thee also for protection, power, testimony and victory. Help us to remain where we are—in Thee. May we never fail to live in the satisfaction and strength of our existing union. May we by faith maintain our fellowship, obey Thee, confess and love Thee. Amen.

MY JOY

These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.
—JOHN 15: 11.

JESUS speaks of abiding in His love. All the fruit of the Spirit is but different manifestations of love. Love has a magnifying capacity as of a lens. In this verse the shining-forth is joy working through love. Joy is love exulting. Love contemplates the Lover. Here our gaze is long and steady. Joy comes with occupation with the person of Christ. Joy has to do with a Person. Joy is not an object to be sought. It comes spontaneously. It is a thing that grows. It is a fruit. It has to do with the revelation of the person of Jesus Christ. These things . . . my joy . . . your joy full.

PRAYER

WE thank Thee, our Christ, that the joy of the Lord is our strength. Fullness of joy comes from unbroken fellowship. What gifts Thou dost impart! Holy Spirit, point out the glories of Christ's person to us. Enrapture us. Clear away the mists. Reveal the Lover of our souls in all His beauty. May His joy remain. Amen.

MY COMMANDMENT

This is my commandment, That ye love one another,
as I have loved you.—JOHN 15: 12.

WE are to love as He loved. How did He love? His is a spontaneous love. He takes the initiative. He loves where there is little to call forth His love. His love is carried to my hand and heart by His pierced hands. He has His own way of getting close to me. He calls me loving names. His touch is healing. A thousand forgivenesses are mine. He illumines the way. He strengthens and sanctifies. He watches my steps lest I be turned out of the way. He guards and protects. His love endures even to the end. Are we to love others in this way? Yes.

PRAYER

LOVER of our souls, forgive us that we so fail Thee. Do teach us how to love others, unselfishly, truly. Love through us, Lord Jesus. Thou hast trusted us with the keeping of Thy name and fame. May we never dishonour Thee. May we demean ourselves at every moment, and in every society, to show forth Thy love. May we commend Thee to others. Let us speak the word, and look the look of love always. Amen.

HIS FRIENDS

Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you.—JOHN 15: 13, 14.

THAT statement was true the day before He died, but something more wonderful and greater was true the day after the crucifixion—He died for His enemies as well. Is Christ my Friend? Oh, the marvel of the union—"I pitched so low, Thou so exceeding high!" What a sufficient union! He is Lord of Lords and King of Kings! My needs indeed will be supplied. How intimate is this union? He clothed Himself with my nature. He abides in my nature and perfects that which concerns me. And this union is forever. And if we do His commandments we are His friends. When He commands He enables.

PRAYER

SAVIOUR, Friend, Redeemer, how can we thank Thee for Thyself. Thy love is the illumination and enrichment of our lives. We pour out our gratitude to Thee. Spirit, soul and body, money, time and thought, prayer, zeal, fervour and affection, we yield to Thee. May we be absorbed in Thee. Amen.

MY FRIEND

Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.—JOHN 15: 15.

I HAVE called you friends. The Son of God links Himself to me. He was their Friend and He is mine. What a marvel! Jesus stoops, coming down to my level from the Throne of the worlds, leaving equality with the Father, to take my hand and walk with me. True friendship suffers. He takes my sicknesses and pains; He carries my crushing loads, charges Himself with my sin, endures my curse and dies my death. His friendship gives as does all true friendship. His gifts are unparalleled and unspeakably precious. They are pardon, rest, help, holiness, power to witness and to work, to comfort and to strengthen, as well as hope and fulfillment. His friendship lasts. He is always the same, yesterday, today and forever.

PRAYER

DEAR Friend of sinners like myself, I thank Thee for Thyself. May I always show myself Thy friend. In Thee I find myself. Then Thou dost make me aware of faculties, powers, opportunities, sacrednesses which I did not know I possessed. My world is new! I thank Thee for the potency and the privilege Thou dost give. Help me to dedicate myself anew. What a Friend Thou art! My soul answers to Thy soul in quietness and rest. May I be filled and supplied. Strengthen us in God as an old-time friend did. Thou hast crowned us. Make us worthy. Amen.

CHOSEN

Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.
—JOHN 15: 16.

I HAVE chosen you. This is election according to grace and of the foreknowledge of God (1 Pet. 1: 2). It is entirely apart from human merit. It is entirely of the will of God. "Election is, therefore, the sovereign act of God in grace whereby certain are chosen from among mankind for Himself (verse 19) and for distinctive service" (Acts 9: 15). What an honour! Chosen, sealed, kept for the Master's use. What for? For fruit and that your fruit should remain. Christ in you the hope of glory. We must learn to find Christ within. Then we can do all things through Him that strengtheneth us. When Christ Who is our life—life is therefore a property, a function of Somebody. One spirit with Him. This being true, fruit is bound to remain. The Father will give in My Name all needed help.

PRAYER

THOU Who art Life, we praise Thee, that Thou dost give Thine own life. We cannot produce fruit that will remain. We thank Thee that we are Thy servants, that Thou hast chosen us. We are unworthy, unfit. But, praise God, it is not according to our fitness, but to Thy grace. Jesus is worthy. We are His. He will produce His own fruit in us. He calls us friends and is trusting us. May we hazard our lives for His dear sake. Amen.

LOVE ONE ANOTHER

These things I command you, that ye love one another.
—JOHN 15: 17.

WHAT are the commands of Christ? Whatever they are they are to be obeyed. Here is a distinct command. Before this He had said to them, "A new commandment I give unto you, that ye love one another *as I have loved you.*" How can we keep it? Only one way—the love of God must be shed abroad in our hearts by the Holy Spirit which is given unto us. He is the Spirit of love, and He will do it in response to our faith. This is Christ's law. We will fulfill it as we bear one another's burdens. This is the Divine law wrought in the renewed heart by the Holy Spirit and overflowing to others. It is the law written in the heart. We have no such love naturally. Abiding in the Vine, the branch produces the fruit of love.

PRAYER

HOLY SPIRIT, Thy fruit is love. Jesus Lord, may we know the faith that works through love. May joy working through love be ours. May we rest in the peace that worketh through love. Make us long-suffering and patient. We would be gentle and have the meek and quiet spirit which is of great price in Thy sight. May we feel Thine own impulsive love toward lost souls. Keep us humble. May we be meek and lowly in heart. May we know Thy control and be as our Lord, for as He is so are we in this world. Amen.

SEPARATION

If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.—JOHN 15: 18, 19.

THE world (mankind) hated Me because I testified that its deeds were evil. It will also hate you. Get ready for it. But ye are separated ones—come out from among them and be ye separate and touch not the unclean thing and I will be a Father to you. There is always division between the world and Christ. I have chosen you out of the world (mankind). This is election corporate. “For thou art an holy people unto the LORD thy God; the LORD thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth.” You were chosen because the LORD *loved* you. Now again it is the same here. “According as he hath chosen us in him before the foundation of the world that we should be holy and without blame before him in love.”

PRAYER

WE praise Thee, our God, that we are accepted in the Beloved, that Thou hast predestinated us unto the adoption of children by Jesus Christ. Help us to realize the heritage into which we have come by Jesus Christ. We are pilgrims and strangers here. May we live in the heavenlies with Thee now. May we be conformed to Thy image. May we be a true representative of Thee here and now. Amen.

SUFFERING

Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also.—JOHN 15: 20.

HOW the dear Lord endeavours to make plain to them the way they must go—as He is so are we in this world. His servants must suffer and go the way He went. This we forget. He told the Apostle Paul I will show him how great things he must suffer for My sake. It is an honour! A high privilege! Paul had entered into the Lord's spirit when we hear him say, "that I may know the fellowship of his sufferings." Jesus came to give His life. We ought to lay down our lives for the brethren. They knew the persecution He had received. He is preparing them for it, but first He tells them they will not have to bear it alone for He and the Father will dwell in them.

PRAYER

OUR Christ, may we in and through persecution honour Thee. May we not fail Thee. Thou hast prepared us for what is before us. Thou wast perfected through suffering; we will be, too. If the bleak and lonely wilderness comes to us, if the sword's fiery thrust, if the crown of thorns, if the cold river, may it find us ready and willing, and may it produce in us patience, courage and every expression of Thy grace. In the darkness may the beauty of Christ be seen. Amen.

REJECTION

But all these things will they do unto you for my name's sake, because they know not him that sent me.—
JOHN 15:21.

JESUS came to reveal the Father. From the very first He said, "I must be about my Father's business." As we study this book we realize He had but one passion—His Father and to do His will. The necessary thing is to know God the Father. Jesus, with His love, His truth, His mighty power was a picture of the Father God, pleading, wooing, offering life to bring men home to God, but they would not listen or receive Him. So He tells them, "ye cannot come where I go." If ye will not come to the Father, if ye will not love Him, ye are shut out of the Father's eternal home. Oh, the sadness of it all! He Who is very God, refused, rejected, crucified!

PRAYER

OUR Father, may we be about Thy business to-day. In and through it all may we reveal Thee to others. Help us to be prepared for enmity, persecution, hatred. Nevertheless, shine through us. May Thy glory be seen. We must show Thee forth. To this end may there be "naught of self to mar Thy glory, naught of sin to make it dim." May we abide, for Jesus' sake, counting all these things as naught. Amen.

MAN'S SINFUL NATURE

If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin. He that hateth me hateth my Father also.—JOHN 15: 22, 23.

THE Light had come; they preferred the darkness. Light reveals. Sin came to the surface. It showed a *state*—absence of righteousness. It showed a *nature*—enmity toward God. It showed an *act*—lack of obedience to the revealed will of God. And no cloak could cover it. They hated Him, He said, and in doing so hated the God they professed to honour and worship. He, the Incarnate Word, the Truth, had spoken and they stood condemned. What a revelation is this of man's sinful nature and his need of a Saviour! In the flesh is no good thing.

PRAYER

S AVIOUR, Redeemer, how we need Thee! We look at ourselves and we are undone. We look at others and that does not help much. We *look unto Thee* and the Light breaks. Keep us always looking away to Thee. We look at Calvary and back to Thee. We look, too, to our High Priest to undertake for us and we take heart anew. Best of all, we keep looking within where Thy life throbs, quivers, sings, swells in our being. We also look on to Thy coming—art Thou not coming soon? Either Thou wilt rend Thy heavens and come down, or we may go to Thee. Praise God! Amen.

UNBELIEF

If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause.—
JOHN 15: 24, 25.

MIGHTY works had been done such as the world had never seen. They had heard the words, they had seen the works. The dead had been raised; blind eyes had been opened; the sick were restored to health; evil spirits had been cast out and new life had been given wherever faith had looked. Even the waves obeyed His voice; bread multiplied at His touch; “the conscious water saw its Lord and blushed.” So He came unto His own things as well as to His own. But they believed not. He had brought them light, joy, love, health, truth and freedom. He longed to bring them home to God, and pleaded and wooed as only He could. But they hated Him without a cause.

PRAYER

WE thank Thee, our Father, that Jesus is still with us by Thy Spirit. Open our eyes to see all Thy glory. May we recognize Thy sovereignty in Jesus Christ, our Lord. “Lo, I am with you alway” is His word to us. Therefore, having Him we have all things. All things are yours, and ye are Christ’s and Christ is God’s. May we rest in the security of it, and go through the days with our mouths filled with laughter. Amen.

THE COMFORTER

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.—
JOHN 15:26.

WHAT a work is His! He is to abide with the believer; He is to teach and bring to my remembrance. He is also to bear witness of me. My weakness distresses me. The work for the souls of men is fine and sensitive; it is serious and vital. I am not sufficient for these things. So Christ says the Holy Spirit will come and bear witness. He is first in His witnessing. A proof of personality, for only a person can bear witness. He testifies to me, prepares me, equips me in intellect, in temper, in character. In the going forth self-reliance is abjured. I am but an instrument, a channel for Him to work out His will, to accomplish His labour and to gain the victory. There can be no failure if I am relying absolutely on Him. Christ's spirit is strong when I am weak. He will witness for Christ through me.

PRAYER

JESUS, I yield to Thy Holy Spirit. I am impotent; I am weak. Praise God, Thou canst meet my need! Thou hast come to abide forever. Thou wilt teach. Thou wilt be a Companion that will not fail me. Thy companionship is productive, heart-filling, witnessing and constant. Thou art Helper, Comforter, Guide! Thou art the Source and Spring of all my illumination! Lead me deep into the Truth. May I ever witness for Christ. Amen.

THE WITNESS

And ye also shall bear witness, because ye have been with me from the beginning.—JOHN 15: 27.

IN the early Apostolic days a witness was chosen because he could testify of Christ's resurrection. Ye are My witnesses. They were believers; He told them what it meant to be a disciple, and almost immediately He gave them a vision of His glory so that they saw no man save Jesus only. We are stewards of the manifold grace of God and must bear witness. They had been with Him from the beginning. What a story they could tell! The Greek word for witness means martyr. Here then is the test of a true witness—"And they overcame him by the blood of the Lamb and by the word of their testimony, and they loved not their lives unto the death." Jesus said, "Bear witness." This is our work. The Holy Spirit will qualify us.

PRAYER

OUR Christ, increase our vision of the world's great need. Break our hearts with the vision of Thy sacrifice to meet it. Bear witness through us, we pray Thee. Give us a heart burning with missionary zeal which reaches to the regions beyond. Give us a passion for souls. If suffering is Thy will, may we rejoice in it. May new graces of character be ours, as well as new actions and words. Honour Thyself through us. Bear witness through us to Thy glory, Thy power and Thy might. Amen.

PERSECUTION

These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me.—JOHN 16: 1-3.

THESE words were uttered either in the upper room or on the way to Gethsemane. The words on assured persecution might seem an interruption in our Lord's discourse on the Holy Spirit, but they are not. If we look back to 15: 27 they are explained—ye also shall bear witness. Notwithstanding the persecution and hatred of the world ye must witness, and your qualification is the gift of the Holy Spirit. Yes, there would be opposition and yet progress. The need would be met by the Holy Ghost. Greater is He that is in you than he that is in the world. The Holy Spirit will always vindicate Christ through His disciples, if yielded to Him. What a marked contrast of the enmity of the world and the power of the Holy Spirit! Let us accept Jesus' warning to-day. I will show him how great things he must suffer for My sake.

PRAYER

LORD JESUS, arm us with a like mind. If suffering is our badge of discipleship let us rejoice in it. Suffering is the thing we seek to get rid of from a natural standpoint. May we not push away the instrument. If we are betrayed by friends, kinsfolk and brethren, may we remember Thy warning. If we are hated, may we praise Thee that we are counted worthy to walk in the steps of our Lord and Master. Grant us Thy grace. Amen.

TRIBULATION

But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.—JOHN 16:4.

UP to this time it had not been necessary to speak of these things. They would not have understood. Christ's training of His own was gradual. He was with them and could explain to them as He went along the way. If He had taught them everything at once they would have been perplexed and repelled. Now He was endeavouring to remove false hopes and ideas, showing them that faithfulness to Him would bring persecution. But how little they understood with all His careful teaching! How little faith they had even though He tried to encourage! Would we have trusted Him more fully? I doubt it. Tribulation is what Christ has promised. If I am His disciple and friend it need not take me unawares for He has predicted it shall befall me. To be forewarned is to be forearmed.

PRAYER

I PRAISE Thee, O Christ, that persecution is a beaten and discredited foe. Thou didst say, "I have overcome." Living in me Thou wilt again overcome. I yield anew to Thee. Own me. Possess me. Control me. The battle is Thine. In Thee I shall be more than conqueror, girded with Divine might. In Thee I shall have peace. All winds are stilled, all adversaries are foiled in my experience and actual history because Thou art the Victor. I praise Thee! Amen.

WHITHER?

But now I go my way to him that sent me; and none of you asketh me, Whither goest thou? But because I have said these things unto you, sorrow hath filled your heart.—JOHN 16: 5, 6.

THIS question is asked in 13: 36 and in 14: 5 but only with the thought of an earthly separation. Sorrow had filled their hearts, but they refrained from further reference to it. Jesus knows these hearts, so He speaks to them of what is uppermost in their thoughts. But now it is clear that He is leaving earth and they are overcome by this fact. But Christ proceeds to say that they should have joy, as much is to be gained and nothing lost. He had already said He would not leave them orphans, and that He would come—He and the Father by the Holy Spirit—and make His home in their hearts. Jesus is satisfied only when I retain Him in my heart of hearts. Would this inward work have been easily performed if Christ had remained on earth? Perhaps I might have missed the eternal sight of Him, and my attachment to Him is everything.

PRAYER

WE thank Thee, Lord Jesus, for Thy life here upon earth. It draws and enthralls us as we study it. We thank Thee, too, for the fullness and energy of the Eternal, Mighty Spirit. Yes, joy is ours as we realize the Divine Trinity is indwelling us. Praise God, the Christ of the humiliation, as well as of the exaltation, is ours! Thank God, our reliance is upon Thy Spirit as He works! We, too, may rise in Thy resurrection and ascend in Thy ascension, living in the heavenlies with Thee now and here. What riches! Amen.

THE GIFT OF THE HOLY SPIRIT

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.—JOHN 16:7.

IT is expedient for you. Bodily and local presence is not the important thing. More important evidently is the universal presence of the Spirit. In some way, which we do not know, the gift of the Holy Spirit depended on Christ's ascension, because the Holy Spirit was God's gift to His Son for His people. Redemption must be finished and Christ ascend, before the Spirit could come down (7:39; Acts 2:33). In the world the ministry of the man Christ Jesus was of necessity limited and restricted. If He had tarried the same chains would have bound Him, but since He had gone up on high, the Holy Spirit teaches and commends Him. The isles wait for His law. The ends of the earth worship before Him. From East and West, and North and South, He gathers His children here.

PRAYER

I THANK Thee, Who art all my boast, that from Thy throne the Holy Spirit has come. I need Him for my ignorance. I need Him to sanctify me in my proneness to sin. I need Him to strengthen me in every right work. I need Him to perfect me into Thine own perfection. I need Thee on high, Who prepares a place for me, even me, in *my* Father's house, Thy Father and mine also. I need my Intercessor and High Priest. I need Him Who will come in glory by and by. My recompense and glory will be to see Him and be like Him. Amen.

*THE THREEFOLD WORK OF THE HOLY
SPIRIT*

And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.—JOHN 16:8.

IT is evidently the purpose of God to use the Holy Spirit through many channels to illumine the world (mankind) with respect to sin, righteousness and judgment. This ministry by its very nature must be individual rather than with the world as a whole. He may use a printed message, a believer's testimony, the Word itself, or a teacher or preacher in his work. But it must be all in the Spirit. When He is come—that is, unto the disciples, He will convict. Through you He will convict. The word means to bring home to the conscience the truth by demonstrative proof, and it includes the idea of convicting, convincing and reproving (3:20; 8:46).

PRAYER

JESUS, may Thy Holy Spirit witness through me, I pray Thee. Do Thine own almighty work in me today. Use me. Sanctify, renew, strengthen, refresh, convict, illumine, teach. I am only the instrument. The power is Thine. May I not fail my Lord in the matter of witnessing by thought, act, word and deed. Take complete control. I rely utterly upon Thee. Amen.

THE SIN OF UNBELIEF

Of sin, because they believed not on me.—JOHN 16: 9.

THE first testimony of the disciples would be (see Peter's sermon on the Day of Pentecost) to demonstrate to the world the fact of their sin of unbelief in the solemn truth that they had rejected Christ the Messiah. The Holy Spirit's work with the unsaved is in regard to one sin only—the sin of unbelief. At the cross the full judgment of sin has been taken up and met (John 1: 29). A lost one must therefore be made aware of this fact. He must accept God's way for the cure of his sins. The Spirit's work here is to reveal a Saviour Who loves and cares so much that He became our Substitute, and as such we may reject or receive Him.

PRAYER

MY Christ, may Thy Spirit burn out of me the sin of unbelief in any form. I pray Thee, give me a vision to-day of Love Incarnate crucified for *me*. There is no sin so dark as the wilful rejection of this redeeming, invincible Love, Christ Himself. Unbelief is the root and fountain of all sin, O Christ! Deliver me from it! If there is unbelief in me, unveil it to me. Make me ashamed of it. May my faith glow and shine, making a trail of light, in any darkness. Amen.

HIS RIGHTEOUSNESS

Of righteousness, because I go to my Father, and ye see me no more.—JOHN 16: 10.

NEXT, a demonstration of His righteousness would be in His ascension and reception into Heaven, as well as a giving of the promised Gift, His Spirit. This was a proof of the Father's acceptance of Christ's work and sacrifice. His righteousness is completely satisfied. It was a vindication of the righteousness which Christ had prepared for derelict and self-destroyed men and women. So the Spirit reveals this blessed fact to me and holds up to me His untainted righteousness. Let me believe it. Let me venture out upon it, and upon Him Who at such a cost provided it, for my everlasting relief. How can a sinner be made righteous? Believe. There is then a righteousness for him *from* God, which is *unto* all and *upon* all who believe.

PRAYER

OUR Father God, we thank Thee for Christ our righteousness. We have no righteousness of our own. We are all guilty before God. We cannot improve ourselves. It is all of grace. Increase our faith. May we know the utter abandonment of faith that lays hold of God and will not let go until the blessing comes. We praise Thee that it was all provided before the foundation of the world. O God, help us to believe and accept it to the full. Thou didst give Thy best. Thou art anxious to bestow. In Jesus' name we ask it. Amen.

HIS JUDGMENT

Of judgment, because the prince of this world is judged.—JOHN 16: 11.

SO in the threefold ministry of the Spirit there would be a demonstration of judgment, for at the Cross, where Satan gathered all his forces, he suffered defeat and his doom was settled. This threefold work of witnessing covers the past, in relation to sin; the present, in relation to righteousness; the future, in relation to judgment. See what it proves. First, Christ is the true Messiah; second, the Lamb of God; third, the universal Judge (5:27; Acts 17:31). Having Him indwelling there is no judgment for me. Peter preached all this on the Day of Pentecost. The result of preaching these truths brings definite results always. The Spirit then assures me that Satan cannot hurt or harm me again. His claims have been broken. My Redeemer spoiled principalities and powers (Col. 2:13-15). Let me enter into the liberty and peace He has promised at such a price.

PRAYER

JESUS, Lord, Redeemer, how can we thank Thee! What hast Thou not done for us? May we enter into the freedom, joy and peace of it all. How safe we are in Thee! What mighty power is at our disposal! What gifts Thou hast given! And we live at a poor, dying rate! Forgive, oh, forgive, we pray Thee! May we enter into Thy love and Thy glory. Amen.

NEW TRUTH

I have yet many things to say unto you, but ye cannot bear them now.—JOHN 16: 12.

WE quote from the Scofield reference Bible, page 1138. Christ expressly declared that He would leave “many things” unrevealed. He promised that this revelation should be completed (“all things”) after the Spirit should come, and that such additional revelation should include new prophecies (verse 13). He chose certain persons to receive such additional revelations, and to be His witnesses to them (Matt. 28: 19; John 15: 27; 16: 13; Acts 1: 8; 9: 15-17). He gave to their words when speaking for Him in the Spirit precisely the same authority as His own (Matt. 10: 14, 15; Luke 10: 16; John 13: 20; 17: 20; see, *e. g.*, 1 Cor. 14: 37, and “Inspiration,” Ex. 4: 15; Rev. 22: 19).

PRAYER

OH, Christ, the beginning of my new life I owe to Thy Holy Spirit. The illumination of Thy Word I also owe to Thy Spirit. I thank Thee for the gifts. Thy Word is quick and powerful in my own experience. Make me sensitive to the slightest movement of Thy Spirit's will. Turn on the Search-light. Reveal, burn out, consume, destroy, and let every evil thing vanish. Help me in humbleness, reverence and thankfulness to wait upon Thee each day at Thy bidding. The empire of my life in all its inner and outer courts is under Thy sway. Give new revelations. Amen.

THE SPIRIT OF TRUTH

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.—JOHN 16: 13.

SUMMARY:

The Holy Spirit is the Comforter (15: 26; 14: 26).

The Holy Spirit is sent by Christ from the Father (15: 26; 16: 7).

The Holy Spirit is the Spirit of Truth (15: 26).

The Holy Spirit bears witness of and about Christ (15: 26).

The Holy Spirit could not come as He has unless Jesus went away (16: 7).

The Holy Spirit shows us what sin is and convinces us we are sinners (16: 8, 9).

The Holy Spirit shows us what righteousness is in relation to Christ and His work (16: 8, 10).

The Holy Spirit convinces men that sin has been judged and of coming judgments (16: 8).

The Holy Spirit has told and tells believers truths Jesus could not tell them while here (16: 12, 13).

The Holy Spirit is Himself the Spirit of Truth, is a witness, predicts the future, takes of Christ and declares it unto believers (16: 13, 14).

PRAYER

CHRIST JESUS, may Thy Mighty, Eternal Spirit guide us into all truth. More and more may we recognize our weakness and His power to do for us as we yield and rely upon Him. Anoint us afresh. Use us. We thank Thee the oil of the Spirit never fails. Apply it continually. Witness through us to-day. Amen.

GLORIFY CHRIST

He shall glorify me: for he shall receive of mine, and shall shew it unto you.—JOHN 16: 14.

THE Holy Spirit is Christ come back. His life-giving words are Christ's words. The assurance of understanding and faith He fosters is based on what Christ has done and is doing for me. The power for witness and service is the power of Christ's banishing my poverty and replacing it by His riches. I will not leave you orphans is true. Jesus is back again with me when I welcome and honour and use His Holy Spirit. He shall glorify Me. What resources are His! He represents an enthroned and exalted Lord, the days of whose humiliation are ended. He is instinct with the majesty, virtue and victory of Him for Whom He appears and acts. He exalts the finished redemption, the enduring life of Christ. What a Saviour!

PRAYER

LORD, Redeemer, Saviour, Friend, Lover of our souls, we adore Thee! Oh, the wonders of Thy grace and love! How incomparable is the accomplished, finished work set forth each day, and ever growing in our hearts and minds, of Thy complete redemption for us! Do expand our hearts and minds that we may take it in in all its fullness. Unless we look to Thy Spirit, unless we seek Thee and Thy guidance in the Word, unless we delight ourselves in Thee and in Thy commandments, we miss God's best. We want it with all our hearts. Amen.

THINGS OLD AND NEW

All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you.—JOHN 16: 15.

“**J**ESUS himself drew near and he went with them, and beginning at Moses and the prophets he unfolded to them his word.” The Holy Spirit is guide not only into the old but into the new. He makes the old and familiar words of Jesus strong with an undecaying strength. He expounds the Gospel of the Cross, the surety of the resurrection, tells me of my High Priest and of the abiding Presence. Jesus Christ could only do this in outline in the days of His flesh. He shows me also Jesus each day in a closer, nearer, dearer revelation. The Puritans used to say, “And I marry the Merchant and all His wares are mine.” Praise God!

PRAYER

WE thank Thee, our Christ, that it is indeed so. We are one with Thee—in Thee! All things are yours, and ye are Christ’s and Christ is God’s. Our Lord and our God, how can we thank Thee! We are overwhelmed with the revelation of Thy nearness, Thy love and Thy power to do for us—for sinners, saved by Thy rich grace. It is indeed sufficient. Hallelujah! Amen and Amen.

A LITTLE WHILE

A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father.—JOHN 16: 16.

JESUS now speaks of His death, resurrection and second advent. "A little while . . . and ye shall see me." Christ's promise surely has the fulfillment now. This era which follows Olivet and Pentecost is a favoured one. In it I should see Jesus. How am I to see Him? I must think about Him and practice His Presence. If my eyes are on the ground I shall have no vision of the glorious sun. Set your affection on things above where Christ is. Then my palaces in the stars will be built unknowingly by me. I must meditate upon Christ, if I would behold Him. Then I shall be satisfied when I awake with beholding Thy form.

PRAYER

I THANK Thee, Lord Jesus, that faith, love, peace, joy and glorious vision come when I see Thee. Let me continually look away unto Thee, ever from self, which bulks so large. Let me look away from pride. Let me look away from sorrow and depression. Let me look away from competing interests. Let me look away from the clatter of the multitude. Let me look away from the distractions of the hour. Let me shut out everything and study Thee—behold Thee in thought and vision. Then I shall be satisfied. Amen.

THE DIVINE TEACHER

Then said some of his disciples among themselves, What is this that he saith unto us, A little while, and ye shall not see me: and again, a little while, and ye shall see me: and, Because I go to the Father? They said therefore, What is this that he saith, A little while? we cannot tell what he saith.—JOHN 16: 17, 18.

BECAUSE I go to the Father, the Holy Spirit will come. Yes, if I am to see Him, I must do His will. There cannot be fellowship and communion unless I am an obedient child. Morning, noon, and night may I say, Lord, what wilt Thou have me to do? Then new revelations of Him come. But I must make much of His Holy Spirit if I am to see Jesus. He shows Him to me, and brings to my remembrance all things that Jesus would say to me. Let me therefore submit heart, mind and soul to this Divine Teacher. Let me go through life trusting and relying upon Him to enlighten, cleanse and empower me. Thus I shall constantly see Jesus.

PRAYER

LORD JESUS, the field in which I am to grow is knowledge—knowledge of Thee, my illimitable, unspeakable, matchless, all-sufficient Friend. Shall I ever plumb the depths or scale the heights? Praise Thy great Name! I thank Thee that the means whereby I am to grow is Thy rich grace, free, undeserved. Extend Thy favour to-day, I pray Thee, in love and care, in fruit, in faith, in deportment and service. Amen.

THE COMFORTING JESUS

Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while, and ye shall not see me: and again, a little while, and ye shall see me?—JOHN 16: 19.

HOW Jesus knew their hearts and minds! How difficult it seemed for them to understand. He had told them before—Yet a little while . . . (John 14: 19). “Reconciled to God by the death of his Son, *much more*, being reconciled, we shall be saved in his life.” How He tried to assure them, to encourage their faith, to bring to their minds what He had said, that He would not leave them alone, but would come to them. After Pentecost they realized the truth of His words, for as we read the record we realize that He was with them in very deed. “They took knowledge of them that they had been with Jesus.”

PRAYER

LORD JESUS, in blind faith may we believe every word of Thine. We do see Thee, praise God! Our vision is clear of Thine indwelling Presence. May every veil of time and sense be removed. Clear our vision. Then may we go forward in Thy mighty name to witness for Thee, revealing Thy life and Thyself to others. Let grace be first and knowledge will follow. Amen.

CHRIST'S JOY

Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy.—
JOHN 16: 20.

WHEN the risen Christ drew near He said, "Why are ye troubled, why are ye sad?" He is again trying to recall to them His mission to earth and Isaiah fifty-third chapter. Ye shall enter into My sorrow, and weep and lament, but what is that for a world (mankind) is to be redeemed. God's gift is here—the Lamb to be slain! The work is to be finished! Grace is free! It is for all mankind. Praise God! It is a finished work; Jesus is Victor. That word finished makes it decisive, final, radiant. It means that prophecy and promise are fulfilled, that God's law and holiness are satisfied, that God's mercy and grace are revealed, that sin is forgiven, that righteousness is prepared, that Heaven is opened and I am saved.

PRAYER

LORD JESUS, in time and in eternity let me continually praise Thee! Let me adore Thee! Let me enter this morning into the courts of Thy love and grace with thanksgiving, offering the sacrifices of praise, even the fruit of my lips. Holy, holy is the Lord! Let all the earth praise Thy great and glorious Name! I would offer up the gratitude of my heart. I would rejoice in Thee. I would be glad with joy unspeakable. I would bow at Thy blessed feet in humble contrition, praising Thee. Amen.

JESUS' TRAVAIL

A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world.—JOHN 16: 21.

IS Jesus thinking of the travail of His own soul? I think so. What a travail is His! The Father God made His sinless Son to be sin on my behalf. My doom is laid on Him. The execution of it is in His holy body and soul. He meets the sentence gone forth against me. Christ's Father does this Who has no desire to be my righteous Judge. What a travail of pain the Father must have had! I cannot compete the agony, the bruising of the Father's heart in this! Oh, the travail of heart and soul by Father and Son for me! At what a cost He deals with my sins and unutterable need in the person of One dearer to Him than any other, His Equal and Fellow, the Partner of eternity, the Occupant of His Throne and heart! My Lord and my God!

PRAYER

FATHER, move this heart of mine in tenderest love toward Thee and Jesus, my Saviour. Melt it until it glows spontaneously toward Thee always. Win it by Thine own matchless love. Make it wholly Thine own. Help me to take into my soul and life more and more what Thou hast done for me. I would be completely mastered by it. Keep me ever rejoicing. I would be the true servant, the undying friend, the loving, obedient child of such a Father God. Amen.

JESUS' JOY

And ye now therefore have sorrow : but I will see you again, and your heart shall rejoice, and your joy no man taketh from you.—JOHN 16 : 22.

O H, the surety of "I will see you again"! The resurrection morn is before Him. Jesus said, "Peace be unto you, and he showed unto them his hands and his side. Then were the disciples *glad* when they saw the Lord." And again, "they believed not for *joy* when he appeared unto them." What an overpowering thing is His joy! It puts everything else in the background. Jesus was with them again. That was enough for the moment. But this joy no man taketh from you. It was theirs and ours always, even us, who love, believing, having not seen, we rejoice with joy unspeakable, full of glory. What self-abnegation is His! Back He travels from the darkness where my iniquities have hid the Father's face to His own to further comfort, strengthen and teach them. O grace, exceeding grace! O love unutterable! O joy unfailing!

PRAYER

O PASCHAL Lamb of God, I thank Thee with all my heart that Thou didst die for me! But Thou art also Passover Priest devoting Thyself to me. Thou art my Rock of Ages cleft for me. In the cleft of the Rock I take shelter and I am never put to shame. Make me worthy of this great love. Fill me with Thine own joy that it may overflow to others. The strange, sweet solemn cross is all my Boast. Amen.

IN HIS NAME

And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.—JOHN 16: 23.

WE are to ask in His Name, as well as for His sake. That means I am to come to God as Christ's spokesman, Christ's representative, Christ's substitute. That means that there is oneness, sympathy and love between Him and me, and He can give me the use of His name. He can also be sure that His interests are with me. He would have me bring to God the Father the entreaties He would bring. I come in the Name of the Lord Jesus Christ; that is, I come in His character, cherishing His mind, filled with His Spirit, at one with Him.

PRAYER

FATHER GOD, may we be so in harmony with Thee and Thy Son through Thy Spirit, that what we ask for will be an expression of Thy wish. May Thy Spirit produce His own fruit in us for Jesus' sake. Fill us. Give us the mind of Christ. May we recognize His mighty indwelling Presence and power. Walk in us, O Christ! Think through our minds. Energize our wills. Live in us. In His name we ask it. Amen.

RIGHT PRAYER

Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.—JOHN 16: 24.

THERE is no limit to the scope and potency of such prayer—If ye shall ask anything in My name (name always stands for character), I will do it. What possibilities are ours! If I stand in Christ's place when I pray, His anything is not too unfettered. There will be no selfish petitions, no sinful petitions, no questionable and doubtful petitions. So He throws me back on my relationship to Him. Am I thoroughly identified with Him? Do I see with His eyes and feel with His heart? Are my prayers indeed copies of His?

PRAYER

LORD JESUS, teach me how to pray and what to pray for. Rid me of self in every form, I pray Thee. Bring everything into captivity to Thy obedience. Work in me to will and do of Thy good pleasure. Pray through me. Look deep into my prayer-life and purge it thoroughly from all dross. Thou hast given me Thy joy—fullness of joy. I praise Thee! As I abide in Thee may it rise to heights hitherto unknown. Teach me how to appropriate Thy grace. Amen.

THE FATHER'S LOVE

These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you: for the Father himself loveth you, because ye have loved me, and have believed that I came out from God.—JOHN 16: 25-27.

“**F**OR God so loved the world (mankind) that he gave his only begotten Son.” Jesus came to reveal the Father’s love. He came to bring us home to God. He that believeth hath everlasting life. He will further reveal God the Father by His Holy Spirit. He does not travel back to the Father’s house alone. He takes many, He takes me along with Him. He has won my faith, my affections, and now He is the way for me. Let me, too, love others out of their sin and waywardness home to their Lord.

PRAYER

FATHER GOD, clear our vision, that we may see Thy heart of love—Thy love that is so constantly waiting and watching for our return. Praise God! Thou didst take measures to bring us home. We had wandered far. We were lost in sin. We were helpless, undone. We were *all* sinners. While we were yet sinners Jesus died for us. How can we thank Thee for the reconciliation! How can we thank Thee for the gift of life! How can we thank Thee for Jesus Himself! May we show our gratitude by being the instruments to bring others home to Thee. Amen.

HOME

I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.—
JOHN 16: 28.

I . . . go to the Father. It is the road of the loving, dutiful, obedient heart. "My home is God Himself, Christ brought me there." It is the road of the righteous soul. The straight line of the holy commandment Christ never has swerved from, and the judgment Heaven has passed on sin meets His deep and ready "Amen." Let me follow after. Let me be His comrade, clothed in His righteousness, purchased for me at infinite cost. Let me be enamoured of all untainted righteousness myself. It is the road of the humble spirit. Christ is princely, priestly, Divine, yet He stoops to wash His disciples' feet. Being in the form of God He emptied Himself.

PRAYER

MY Lord and my God, may I, too, prefer others rather than myself. May my path be that of the meek and lowly spirit. I thank Thee for Christ, my righteousness. Help me to put on the Lord Jesus Christ. May I be clothed upon. May my path be that of rectitude. Father, Father, produce Thine own love in me—the love that gave Jesus to die. Thou dost desire this. For Jesus' sake I ask it. Amen.

JESUS, THE WAY

His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.—JOHN 16: 29, 30.

YES, He had been living with them, teaching them, performing miracles, living the sacrificial life—Jesus, yea God Himself, in human form. Here again He endeavours to make plain the Way. Now He is going the sacrificial road indeed—the way of the Cross. From the upper room He is going to death. For the joy lying before Him He endures the Cross and looks with contempt upon the shame. This sacrifice is like no other. Yet He calls upon me and the disciples to sacrifice, too. They say they believe and understand. Do I any more than they? Let me not condemn them until I let Him live His life of sacrificial service out in me. As He is so are we in this world.

PRAYER

LORD JESUS, I would lose myself in Thee and in Thy will for me. May I be obliterated. Help me to know that I was crucified in Thee and by faith accept this fact. May I live to be conformed to Thy image and for Thy cause in the world. May I know the love that seeks the lost—seeks until it finds. Thou, O Christ, art all I want! May this be the cry of my heart morning, noon and night. Amen.

JESUS' WARNING

Jesus answered them, Do ye now believe? Behold, the hour cometh, yea, is now come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone, because the Father is with me.—
JOHN 16: 31, 32.

SMITE the Shepherd and the sheep shall be scattered. What are these wounds in Thine hands? Those of which I was wounded in the house of My friends, Jesus said. "All of ye shall be offended because of me this night. Do ye now believe?" Faith without works is dead. Ye . . . shall leave me alone. What a warning! With what faithful love He showed them their own weak selves. Let me not again condemn them. Have I not lowered my flag when I had far less excuse for cowardice? Oh, the perils of tribulation! Let me look for it in a world which is without liking for Jesus or His followers. But let me be forewarned. Jesus did this for them; He does it for me.

PRAYER

LORD JESUS, may I walk softly before Thee all my days. Yes, there is tribulation around me and before me, Lord. May I not fail Thee. May I simply rejoice that Thou dost count me worthy to follow in Thy steps. May it send me to Thee always for my safety. May I not be disloyal to Thee, O Christ! Away from Thee is peril untold. Close to Thee is joy, peace, life, though perils abound. Praise God! Amen.

THE VICTOR

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but 'be of good cheer; I have overcome the world.
—JOHN 16: 33.

THANK God even tribulation is a beaten and discredited foe. "I have overcome," the Victor tells us. This He did for me personally in His own battle. So He is prepared to do it again in me His representative. The victory gained outside of me He longs to give in my experience daily, until in Him I am more than conqueror; until in Him I have no might or strength, but am girded with Divine might; until in Him the winds are stilled, the adversaries are foiled and I have peace—in Me ye might have peace.

PRAYER

LORD JESUS, we rejoice in Thee. We are of good cheer this morning. The joy of the Lord is our strength. We have the peace of God. Our faith looks up to Thee. Thy love is shed abroad in our hearts. How can we praise Thee enough Thou mighty Overcomer, living in us, working out Thine own purposes and ways in our lives! As little children we yield to Thy Spirit. Use us. Enfold us in Thy love. We rely upon Thee, recognizing our own utter impotence. Amen.

THE SANCTUARY

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee.—JOHN 17: 1.

NOW we come into sacred ground, even the Holy of Holies. This intercessory prayer was offered as if His redemptive work had been accomplished. What is He saying in the glory now, our Great High Priest and Intercessor? A study of this prayer may reveal it to us. The attitude, the upward look, the filial name—Father. “I ascend unto *my* Father and to *your* Father.” Let us get the comfort of it. The hour is come for which He came into the world. His first petition is that He (Jesus) may be glorified as the Son Who has glorified the Father (Phil. 2: 9-11).

PRAYER

LORD, teach us to pray. Make us co-labourers in intercession. O Christ, may we enter into the spirit of this prayer. Thou didst come to show forth the Father God, to glorify Him, to reveal Him to a lost world. Thou didst finish Thy work. Thou art in the glory now, interceding for us. Thou hast given us Thyself. Own us. Control us. Walk in us. Glorify Thyself through us. Live out Thine own life in us. Only so shall we glorify Thee. Amen.

JESUS' GIFTS

As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.—JOHN 17:2.

ALL power—And ye are Christ's and Christ is God's. That He should give—what are His gifts? First, eternal life (vr. 2); second, the Father's name (vrs. 6, 26); third, the Father's words (vrs. 8, 14); fourth, His own glory (vr. 22). Jesus speaks seven times of believers as given to Him by the Father (vrs. 2, 6—twice—9, 11, 12, 24). God's love-gift to the world is Jesus Christ (3:16), and we are therefore the Father's love-gift to Him. Jesus is now committing us to the Father for safe keeping. We are safe and secure because God is Father to His Son. Praise Him!

PRAYER

OUR Father God, what a gift to a lost, needy world! How can we thank Thee and praise Thee for Jesus, our Saviour! He is indeed the Lover of our souls! What gifts He has given us! Teach us how to appropriate them. He unfolded to us Thy name (character). He gives us eternal life—quality of life. May we as we behold Him be changed from glory to glory. In His name we ask it. Amen.

ETERNAL LIFE

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.—JOHN 17:3.

I QUOTE from the Scofield reference Bible. “Summary, Eternal life: The life is called ‘eternal’ because it is from the eternity which is past unto the eternity which is to come—it is the life of God revealed in Jesus Christ, Who is God (John 1:4; 5:26). This life of God, which was revealed in Jesus Christ, is imparted in a new birth by the Holy Spirit, acting upon the Word of God, to every believer in Jesus Christ (John 3:3-15). The life thus imparted is not a new life except in the sense of human possession; it is still ‘that which was from the beginning.’ But the recipient is a new creation. The life of God which is in the believer is an unsevered part of the life which eternally was, and eternally is, in Jesus Christ—one life in Him and in the believer; vine and branches.”

PRAYER

OUR Father God, we praise Thee that we have eternal life now and here. We thank Thee for Jesus, that we know Him here and now. We thank Thee that we are new creatures in Him, here and now. We thank Thee that the life of God, Thine own life, which eternally was and is in Jesus Christ, is in us, too, here and now. What oneness of life! We are a branch of the Vine. We are members of His body. Praise God! Amen.

THE GIFT OF HIMSELF

I have glorified thee on the earth: I have finished the work which thou gavest me to do.—JOHN 17: 4.

IT is love that glorifies—I have glorified Thee on the earth. He had showed forth the Father's love. He is speaking as if His redemptive work had been accomplished. Think of it! God the Father, in the person of His Son, allowing the creatures He had created to crucify Him in order that they might be brought home to God. There was in God the Father the necessity of loving and being loved so He put Himself forth. What unutterable love! "It is finished!" He said. We read He yielded up the Ghost, which literally means He dismissed His spirit. The Greek implies an act of the will. When He says, "I have finished the work thou gavest me to do," we realize He died of His own volition—No man taketh it from Me, I lay it down of Myself.

PRAYER

OUR Father God, may we enter into our full relationship with Thee. May Thy love be in us. Only so will we glorify Thee and show Thee forth to others. Whatever Thy purposes, may they be fulfilled in us, so that we may say, too, it is finished. We realize our work is foreordained for us. Don't let us fail Thee. We cannot. Hold us to Thy plans and purposes that Jesus may be made known to others. For His sake we ask it. Amen.

THE ETERNAL GLORY

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.—JOHN 17:5.

THIS is Christ's second petition—for restoration to the eternal glory. Let us look at John 1:1, 2, Philippians 2:6 and Hebrews 1:3, 10, and we will get a deep look at the height and depth of that glory, as well as a knowledge of what Christ laid down for us. We get a glimpse of it during the Transfiguration—We beheld His glory. As He prayed He was transfigured before them. His countenance was changed, and there appeared unto Him Moses and Elias, and a bright cloud overshadowed them, and out of the cloud a voice came saying, "This is my Beloved Son." This was the inner glory shining out. He is praying now for restoration to the Home-glory from which these visitors had come, and the Father's voice attested His Sonship. What did they talk about? His decease.

PRAYER

MY Father God, teach me to pray as Jesus prayed. Glory is the consequence and fruitage of prayer. May I pray until I am transfigured, and life is so changed, that I see no man save Jesus only. Give me days of heaven on earth. May I live with Thee in the heavenlies to-day. Give me glimpses and foretastes of the glory yet to be revealed. Invigorate me. Revive me. Let me *ask*, and *seek* and *knock* until my vision is clear. Beholding, may I be changed, transfigured, glorified. Amen.

THE NAME

I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee.—JOHN 17:6, 7.

GOD is spoken of in His Word under different names, each name revealing some distinct virtue or characteristic of His nature and our relationship to Him. Christ by His life and death is a perfect manifestation of the nature, being and glory of the Godhead. "God . . . hath at the end of these days spoken unto us *in a Son* whom he appointed heir of all things, through whom he made the ages, who being the effulgence of his glory and the impress of his substance, and upholding all things by the word of his power, when he had made purification of sins sat down on the right hand of the Majesty on high."

PRAYER

WE come, our Father, in the Name of Jesus. We praise Thee that in this name is revealed all the truth of Thy many names. Jesus declares to us the fact that Thou dost know and love us, and that we are to bear Thy image and declare this love to a lost world. We would wait upon Thee for Thy Spirit's power. We would walk in the footprints of faith. We would live a life of love. We would feed upon the Written and Incarnate Word. We would love these names and dwell (make our home) therein. In the Name of Jesus we ask it. Blessed be His glorious Name forever! Amen.

THE TRUTH

For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine.—JOHN 17: 8, 9.

I AM the Truth. The words—it is the thought of inspiration; the out-breathing of God; the expression of God by the Word made flesh. He was the manifestation of God—a shining-forth—the very image of His substance. His own received, understood and believed Him. They were His. They were the Father's gift to Him—No man cometh unto Me except the Father draw him. Mine are Thine and Thine are Mine. What oneness! What unity! No separation! This being the case, what power is at our disposal! What security is ours!

PRAYER

OUR Father God, help us to take in the fact that the Divine nature that was in Thee passes undiminished into the person of Thy Son. Help us, oh help us, to understand, too, that we are one with Thee and Jesus Christ our Saviour. Forgive our unbelief. Forgive our stupid ignorance. Forgive our blindness. Open wide the eyes of our understanding. May they never be closed again as to the fact that our life is hid with Christ in God. We thank Thee in Jesus' name. Amen.

OUR PRIVILEGE

And all mine are thine, and thine are mine; and I am glorified in them.—JOHN 17: 10.

I AM glorified in them. We have the honour of bearing testimony to Christ now out of sight. He commits to us this burden and privilege. Faith, then, must be my mark first of all. His Church is composed of men and women who believe in Him. I trust myself to Him for life, death and eternity. If I do not bear witness—ye are My witnesses—it is not only myself that is impoverished, but I defraud the world of the testimony it should receive. It is my Lord Who misses the glory He should have from me.

PRAYER

JESUS CHRIST, may my testimony ring clear and true as to Thy power to do all things for me. May this channel of belief be wide open. May this instrument be clean. May I be only a voice. May I ever point to the Lamb of God. May the strange, sweet solemn cross be all my plea. May I ever show to others that I am one of the first-born of many brethren Thou art bringing home to God. I praise Thee! Amen.

KEPT FOR JESUS CHRIST

And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled.—JOHN 17: 11, 12.

BESIDES faith, what are the beautiful garments I must put on in order to show forth the glory of Christ? Holiness above all—not of the world; kept from the evil; consecrated in truth; kept for the Master's use; kept in the name of the Father. Prayer must be my atmosphere. Freedom and boldness are my privileges. Intercession and communion with their immense possibilities are mine. Let me watch against hostilities to prayer even of good, legitimate things. May I form habits that cannot be broken. And unity with my brethren should distinguish me. That they all may be one is repeated over and over again—oneness as to the glory.

PRAYER

HOLY Father, keep us in Jesus' name, we pray Thee. We are set apart for Thy use. Sanctify us. Bind the sacrifice a little closer to the altar. Forgive us if we have been preoccupied with things that keep us from prayer and intercession. We would come with boldness. May we ever seek the unity of believers. May we ever remember that we are one in Thee through Jesus Christ our Lord. May Christ alone be seen. Amen.

JESUS' GIFTS

And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.—JOHN 17: 13, 14.

AND now I come to Thee. Praise God! Jesus is now in Thy Presence ever pleading for me. Joy and gladness are also my heritage. He is my peace and my joy. What legacies!—the invincible peace and the overcoming joy. That My joy might remain in you and that your joy might be full. Filled full to overflowing with His joy, not ours. That the world may see and know. Thy Word is here the Written Word of precept and command, but both the Written and Incarnate Word are living and incorruptible. The Word is the seed. Good soil is a believing heart. Any portion received and held in the heart will bring forth fruit.

PRAYER

OUR Father God, grant unto Thy servants that we may with all boldness speak Thy Word. We thank Thee for salvation which is according to Thy Word. We thank Thee that Thy Word quickeneth us. May our hearts stand in awe of Thy Word. May we hide it in our hearts that we sin not against Thee. May we feed upon the Bread of Life, even Christ Himself. We praise Thee for the provision Thou hast made for us, our Lord and our God. Amen.

KEPT

I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world.—JOHN 17: 15, 16.

CHRIST speaks of His joy. What are the elements that enter into His joy? Here is one—that His own may be kept from the evil. Everywhere in the world are influences that threaten, that hurt, that lead astray. Even His own are easily bewildered, easily beguiled, but He Who saves can keep to the end; only let them maintain their attitude of trust in Him and they are uninjured. It is also a joy that they are sent into the world. Bad as the atmosphere is it is well for them to be there. There trust, courage and purity are developed, and enemies are turned into brethren. Go ye, preach the Gospel! No, not of this world, but in it as His representative. What an honour!

PRAYER

JESUS CHRIST, may we cleave to Thee. May the lines of separation be clearly drawn. As vessels of Thine, keep us clean, we pray Thee. May we come out and be separate from everything that would defile or destroy. May Thy compelling Spirit do His almighty work just now in our hearts and lives. May we shine forth as lights in a dark place, leading men and women home through the Eternal Spirit by Thy Word. We praise Thee that we are kept for the Master's use. Amen.

THE WORD

Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth.—JOHN 17: 17-19.

BOTH the Written and Incarnate Word are living—both produce life and sustain it. The Word is a “searcher” of hearts—to go about in a circle is the meaning in the Greek. This is illustrated by the different churches in the Revelation. Looking at them on the map we find they complete a circle. They are an illustration of the Spirit’s working in churches and hearts in the world for all time. The seed is the Word of God. What it needs is the good soil of a believing heart. Then we have a spiritual babe. This babe feeds on the milk of the Word, and if there is not arrested growth (Heb. 5:11-14) comes to feed on meat, thus coming to a healthy life (Ps. 1:3). The Word was made flesh, and was sanctified for us. I am the Life. I am the Truth.

PRAYER

OUR Father God, Jesus has sent us into the world to reveal the Word, even Himself, to others. We thank Thee for the Word of Life. We thank Thee that it is life-giving. We thank Thee for sustenance in the Word—for nourishment for our hungry souls. We thank Thee for the Bread of Life. We thank Thee for the Teacher and the invitation to come and be fed. We are renewed, refreshed and transformed as we behold and feed upon the Word of Life. Amen.

ONENESS

Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.—JOHN 17: 20, 21.

OH, the comfort of knowing that Jesus prayed for *me* before He left the earth, and is now continuing this ministry for His own! Whatever I do, wherever I go, at any time or place, *my* Advocate, High Priest, Intercessor, is pleading for me. Praise His great and glorious Name! What is He asking? For consecration to the work He has given me to do; for purity of life and for unity. What for? That the world may believe. This unity then is essential to the conversion of men and women. If Christ's own are separated by mutual suspicions, distrusts and quarrels, outsiders will never be attracted to the Saviour. If they are knit together by bonds that cannot be broken, He will be honoured, sought after, confided in, adored.

PRAYER

LORD JESUS, let me remember always that I help or harm Thee, according as I stand aloof from or draw close to my brother or sister. May we be all one in Christ Jesus. The flock and the Flockmaster are one. May we live this fact. Across all dividing walls may we true brothers and sisters find each other and gather around Thy blessed feet. Tie us together with the cords of Thy love, and may the red strand in the cord be plainly seen. For Jesus' sake we ask it. Amen.

HIS GLORY

And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.—
JOHN 17: 22, 23.

CHRIST having given me Himself has indeed given me His glory—that inner glory—and beholding Him I am changed (transformed, to change the form of). He is the brightness of His glory. I am glorified in them. How? I must bear the marks of the Lord Jesus. First, then, faith must be my mark. I trust myself to Him for life, death and eternity. Next, holiness, for I am not of the world. I am *kept* in the name of the Father—that fleckless and lustrous Name Whose radiance abases the noon-day sun. Prayer must be my atmosphere. With freedom and boldness I must ask, ever increasing, and in the Holy Ghost. Gladness is my heritage. Peace and joy are legacies of the King. And unity with others should distinguish me. Why? That all may be one. Hear the Lord's entreaty, over and over again. Why? That the world may know.

PRAYER

LORD JESUS, our life is hid with Thee in God. Forgive, oh, forgive us, that we have not always kept the unity of the faith. We thank Thee for these beautiful garments that should glisten with Thy light as we move about among our fellows. We are ashamed that the adorning has not been more clearly seen. Thou dost miss the glory Thou shouldst have from us. Forgive.

THE GLORY

Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world.—JOHN 17: 24.

THE unity of Saviour and saved will be perfected in the hereafter. We are to be with Him where He is, to behold and to share His glory. One with Him! How intimate the fellowship! How indissoluble will be the unity with one another! Christ's is the glory of a singular kinship. He is related to God as no other—The very image of His substance. What a tie! The Divine nature which is in the First Person passes undiminished into the Second Person. The Only-Begotten Son is also the First-Born among many brethren. He is invested, therefore, with authority to constitute me a child of a kinship not of this earth, and I become a partaker of the life of God. The Fellow and Equal with God gives me His life and glory, and I am one with Him. How marvelous!

PRAYER

FATHER GOD, what love is Thine! We are unable to comprehend it. We thank and praise Thee! The guarantee of our kinship is Jesus. Through Him we have a child-rank and a child-nature not of this earth. What intimate relationship! Our God, help us to understand it, to believe it with all our hearts, to enter into the oneness, the love and the glory of it even here and now for Jesus' sake. Amen.

JESUS' LOVE

O righteous Father, the world hath not known thee:
but I have known thee, and these have known that thou
hast sent me.—JOHN 17: 25.

WHAT a passion of love Jesus had for His Father! He, the Sent-One, sought to reveal the Father to the world. Alas! the world did not know the Father and His wondrous love! My being lost is a sorrow to God. I was made to glorify Him. He wishes me to be His child, in whose affection and fellowship His soul may have delight. I have disappointed Him sadly. I have pierced Him to the quick. Jesus finds me. He is winning back for Himself and His Father a treasure woefully missed. Out in the storm and in the midnight He goes because His heart is orphaned and aching for His own. What a Lover is Christ! Yes, Jesus came because God *so* loved! Praise Him!

PRAYER

MY Father, I am getting glimpses of Thy love *so* far-reaching in its output. A great way off I was, yet Thou didst recognize me. Thou didst *arise, run, fall* on my neck. Thou didst not keep me at arms' length until through cavil and debate I proved my penitence. Praise God, there is no pride in Thy love! Oh, Father, make me more Godlike, for I, too, would be more pitiful. I owe everything to this love of Thine so free and generous. Amen.

THE TRINITY.

And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.—JOHN 17: 26.

ST. AUGUSTINE says: "If God is love, there must be in Him a Lover, a Beloved, and the Spirit of Love; for there is no love without a lover and a beloved." Here in this verse the Beloved speaks of His purpose. "God is love. He is the Lover of our souls. And love must outflow. It cannot stay at home. It seeks communion, relationship and expression. Our nature with its cravings testify to this. Our life is but the shadow of what Christ reveals in the NAME. God is so loving that though His creatures fall He will come into His likeness and lift us up again to bear His own image. God is so true that if we sin we must surely die. But God through death can destroy him who has the power of death. Jesus Christ our Lord did this for us."

PRAYER

OUR Father, what a relationship must exist between Thee and the Beloved! In His Name Thou hast sent the Spirit of Love. We thank Thee! We would be completely emptied and yielded to Him. May He guide us into all truth and declare the NAME through us. We are to bear Christ's image and reveal Him to a world that does not know Thee. May we never for one moment lose sight of this fact, for Jesus' sake. Amen.

JESUS' SANCTUARY

When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples.—
JOHN 18: 1.

JESUS arrives at Gethsemane (cf. Matt. 26: 36; Mark 14: 32). I see my Lord in His prayer. The garden is a familiar place. It is His sanctuary, His oratory, His most Holy Place, where He and His Father are alone. Here He worships. Here He entreats. Here He sees the cup so clearly, and shrinking from it, yet accepts it. Oh, to pray as He prayed! To accept as He accepted the Father's will! To lay down our lives even as He did. Yes, He was despised and rejected of men, yet for these men He yields His own body and soul to death. What a matchless Lover!

PRAYER

LORD, we are on sacred and hallowed ground here. We are unfit to look at Thy sufferings. Oh, Christ, purge and cleanse us, we pray Thee! Teach us the importance of the secret place where we meet Thee. Teach us how to plead. Teach us how to be submissive. Teach us how to worship and adore Thee. Give us clear vision as to sin and its consequences—what it cost Thee, oh, Saviour of mankind! Forgive us, we pray Thee. Amen.

JUDAS

And Judas also, which betrayed him, knew the place:
for Jesus oftentimes resorted thither with his disciples.—
JOHN 18:2.

JUDAS by transgression fell." Transgression is breaking a known law. Judas must have lived in sin long before the betrayal—he knew the downward steps. How Christ tried to save him! Thus we see our Lord in His sorrow. Judas . . . knew the place. The traitor is on His track—one of His own disciples. Jesus did His utmost to teach, use and save this man, but here is the issue. Think of the consequences for Judas! Think of the grief of it for Christ! Is the falsity of Judas quite unknown in my time? I am sure it is not. A handful of silver! A thirst for gain—one kind or another! And these betray my Lord!

PRAYER

LORD, may I never pierce Thy heart in this way. May I not be eager for the sticks and straws of the floor. May the world's silver not dazzle me. May nothing come between me and Thy precious face. Lord, turn on the search-light. What am I putting first in my life? May my vision ever be of the highest and holiest life with Thee. Break down every idol-throne I pray Thee. I would not be a traitor to Thee. I would not crucify Thee afresh. I love Thee, Lord Jesus! Amen.

WHOM SEEK YE?

Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?—JOHN 18: 3, 4

JUDAS, the loved disciple, comes with weapons, lanterns and torches. This time our Lord did not escape out of their hands. He drinks the cup which the Father has given Him. He went forth, and said, "whom seek ye?" The waters are now to the ankles, and icy cold to swim in and so repellent. Yes, He drinks the cup! There is the longing to escape, but no natural desire has its way. God's will is first, midst and last. Surrender is unconditional and victorious. He is Priest as well as Victor. He gives Himself absolutely away to His Father—and to me! Oh, wonderful love and sacrifice!

PRAYER

ABBA (Papa), Father, why should we fear at all! Oh, give us faith! In any moment of awful crisis, help us to trust Thee wholly. Oh, we thank Thee that Jesus took our misery and bitterness on Himself. He bore our load of sins away. The curse of our sins fell on Him. What a Saviour! How marvelous is His love! There is but one Gethsemane and one Calvary. When I am sore beset I will look there and find healing and rest. Amen.

I AM

They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground.—JOHN 18: 5, 6.

HERE I see my Lord in His majesty. When He said, "I AM," His Jehovahic name, the self-existent One, Who reveals Himself, they fell to the ground. Christ can never be overcome by the hostility of men. His Divine calm, His strange unearthliness, the mingling of the Godhead with the Manhood in His being, shake, perturb, astonish those who came to take Him captive. He is a Priest and a King laying down His life—*and for me!*

PRAYER

SAVIOUR KING, we worship at Thy blessed feet! We adore Thee! The wonders of Thy love! How holy! How Divine! How revealing! How sacrificial! This is indeed love in expression. Help our poor hearts and weak minds to grasp the fact of Thy *giving* love, for love must ever give. We praise Thee, Lover of our souls! Amen.

HIS LOVE FOR HIS OWN

Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he: if therefore ye seek me, let these go their way: that the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.—
JOHN 18: 7-9.

NOTHING can harm His own—"Let these go their way." Such self-forgetting love! I will tread the wine-press alone. No care for Himself, but for His disciples and those who crucified Him until the very last—"Father, forgive them, they know not what they do!" As He yields Himself body and soul to death, He surely says just this to you and me:—Let them live, let them go free from danger, prison, shame, penalty, death, because I dedicate Myself to the Cross for them. Yes! Yes! Thou matchless Lover!

PRAYER

SAVIOUR, Redeemer, we kiss Thy blessed feet, pierced for us. Holy, Holy is Thy name! Our thoughts cannot grasp or our words express the love that lays hold of us as the strange, sweet, solemn Cross we behold with Thee upon it, dying for us. We would ever look in worshipful adoration. Thus our hearts melt, our eyes overflow and our life is renewed. We praise Thee that Thy love and Thy thought are still for Thine own. Amen.

PETER'S ILL-TIMED BRAVERY

Then Simon Peter having a sword drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?—JOHN 18: 10, 11.

THIS bravery was not at His Lord's command. There may have been an element of chivalry in this defense of His Lord. Right here and now Peter no doubt would have died for his Lord, if he could have done it in his own way. But all this is thoughtlessness, ignorance and sheer futility. As we know later he did die for his Lord. Christ goes to His predetermined death as He has told His disciples. And the cup the Father has given He will drink it. As we go on we will see what the cup is. Let me remember there are times and seasons when the Master would have me be still and not fight for Him.

PRAYER

LORD JESUS, let me learn the lesson of to-day. Let me remember that my temperament may make me deny my Lord. May I know myself in the light of the Spirit's revealing. May the necessities of my temperament drive me closer to Thee. May the dangers of my moods cause me to take shelter beneath Thy wings. May I not deny Thee through pride. My confidence is in Thee. Fear is of Satan. May I be unshaken, unseduced, untempted at all times for Jesus' sake. Amen.

BOUND

Then the band and the captain and officers of the Jews took Jesus, and bound him.—JOHN 18: 12.

IN this verse one word stands out—bound! He Who stilled the waves, fed the hungry, cast out evil spirits, healed the sick, raised the dead, had angels at His command, for our sakes allowed Himself to be bound that we might go free. This was what staggered Peter. He revered, loved, delighted in the Christ around Whose head superhuman glories played. But the crucifixion was a stumbling-block. He could not put Hermon and Calvary together. I do not wonder for it is a marvel of marvels! Read the sevenfold self-humbling of Christ (Phil. 2: 5-8). Bound, that I might go free! Oh, praise His Name! Thou hast loosed my bonds!

PRAYER

OUR Christ, how little, oh, how very little we understand Thy love and how Thou didst lay aside Thy glory for us! We cannot even take in that fact, but we know from experience that it is a glorious truth. We are free in Thee. For us, lost sinners, Thou didst allow Thyself to be bound, tortured, condemned, crucified. Even now, O Christ, we sin against this love of Thine and are so unworthy. Forgive we pray Thee! Look in mercy upon us and save us from ourselves. Amen.

CAIAPHAS

And led him away to Annas first; for he was father in law to Caiaphas, which was the high priest that same year. Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people.—JOHN 18: 13, 14.

CAIAPHAS prophesied better than he knew (John 11: 49-52). Woe unto that man by whom the Son of Man is betrayed. Judas said, "What are you willing to give me?" to the chief priests. Evidently he knew their determination to kill the Saviour of the world. And so one of His own betrays Him with a kiss. Others as well sell their souls for money. This High Priest gives counsel to the Jews. Was it possible that this counsel was founded upon God's Word not rightly understood? The High Priest was the one who stood between the people and God. The Scribes and Elders were also assembled there. And so they led Him as a Lamb to the slaughter.

PRAYER

JESUS, Master, Thou couldst not save Thyself and us. That is so true. Thou didst come to lay down Thy life, to perform Thy redemptive work so clearly shown in the Old Testament Scriptures. But, oh, the sordidness, the misery, the pain and the suffering! May we look at it until our hearts bleed and we see sin as God sees it. Oh, Son of Man, we have betrayed Thee, too! We crucify Thee afresh! Forgive, oh, forgive us, we pray Thee! Amen.

PETER

And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.—JOHN 18: 15.

AND Peter rebuked by Jesus in public follows afar off. The disciple whom Jesus loved went in with his Lord to the high priest. John seems to have been reticent, reserved, perhaps understanding better. He is the only one at the table who did not say, "Lord, is it I?" Peter did not keep close to Jesus as John did. It is only close to Jesus that finds me prepared for the power of the night, the press of the storm, the post of the foe. When temptation (Jesus had said, "watch and pray lest ye enter into temptation") assails me let it find me near and in vital communion with my Lord.

PRAYER

JESUS LORD, the spirit indeed is willing but the flesh is weak. What provision Thou hast made for us! We praise Thee! We thank Thee! Thou hast overcome the world, the flesh and the devil. We are Thine; Thou art within. Thou art mightier than any foe. Oh, keep us close to Thee always! May we never follow afar off. Amen.

THE ENEMY'S CAMP

But Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.—JOHN 18: 16.

PETER is rash with a criminal recklessness. He has been rebuked by His Master and is sulking. John finds him outside the door and secures his admission. But the too impetuous, too boastful, too self-confident disciple had been wiser to stay without. He has been following afar off and is not close to Christ, so is not prepared for the storm. He therefore comes into the enemy's camp unprepared for the onslaught. But, oh, I am glad he followed, even though afar off!

PRAYER

JESUS LORD, we see ourselves so plainly in this following afar off by Thy disciple who loved Thee. Yet he did love Thee, even as we do when we sin in like manner against Thee and deny Thee. Do help us, we pray Thee, day by day, to deny ourselves and take up our cross and follow Thee. We would continually put the old nature on the cross with Thee and recognize that it has been crucified with Thee there. What hast Thou not done for us? We praise Thee! Amen.

PETER'S FIRST DENIAL

Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not.—JOHN 18: 17.

AND now Peter is cowardly with a panic-stricken fear. He saith, I am not. A strange, wicked, unpardonable negative is this. What a speech from the one who uttered the great confession—"Thou art the Christ, the Son of the living God!" A craven denial by one who should have been Christ's foremost witness-bearer. Like Peter, we too will deny our Lord, unless we guard against the sudden assaults of the enemy. In a moment the attack comes and unless God is my trust, defeat will follow.

PRAYER

JESUS LORD, some of us have followed Thee a long time and we know our only safety is to keep beholding Thee, conscious of Thy mighty Presence and power moment by moment. Thou hast revealed Thyself to us. We have confessed Thy name and power to others. Thou hast used us. Oh, keep us close that we sin not against Thee! Amen.

November the fourth

“COLD”

And the servants and officers stood there, who had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them, and warmed himself.—JOHN 18: 18.

PETER seems to have been in a class by himself. I don't believe the Lord ever made another Simon Peter. His heart was nearly always right, but his head was nearly always wrong in these days. There are some people of such force and character that people cannot leave them alone. They are outstanding, conspicuous. As he stood with the servants and officers no doubt they looked as well as said, he is one of the disciples. It is always cold at the enemy's fire. Warming yourself there is poor policy. Such fire and heat bring ashes of remorse. Better stand by your Master.

PRAYER

JESUS LORD, Thy light and heat go through us. It is never cold close to Thee. The delights of Thy presence enthrall us. Warm us through and through with Thy look of love. Pervade our being with Thine own light and power. Keep us conscious of Thyself every moment. Amen.

THE SACRIFICE

The high priest then asked Jesus of his disciples, and of his doctrine.—JOHN 18: 19.

THE other Gospels tell us that Jesus was brought before the high priest and Sanhedrin. Imagine Jesus standing bound before the high priest being questioned, He Who was to be High Priest, and Altar and Sacrifice as well. This man knew He had disciples and that He taught for he asked Him about His doctrine, or teaching, for we read He taught as one having authority; also that they marveled at the gracious words that proceeded out of His mouth. He Who said, I am the Truth, the Way and the Life is being questioned. His answer is worth pondering.

PRAYER

LORD JESUS, in Thee is all wisdom and knowledge and truth. Thou didst unfold to us the revelation of the Father God and His eternal truth. As we look into Thine eyes through Thy Word of truth to-day, may we question ourselves. How much of Thy truth is in our lives? Have we made Thy truth a part of ourselves? Are we true disciples? Do we truly represent Thee? Help us, we pray Thee. Glorify Thyself through us. Amen.

THE SON OF MAN

Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.—JOHN 18:20, 21.

JESUS said, "Why asketh thou me? Ask them that heard me!" He is asking for witnesses, for His disciples, His friends, to speak for the Truth. But where are they? He had taught these same self-righteous Pharisees. He had mingled with the ostracized and the disliked. He welcomed prodigals. He eats with the publicans and sinners. He welcomed the little children. He told the disciples unauthorized workers were dear to Him—forbid him not. Even the churlish Samaritans are dear to Him for He turned and rebuked the disciples who would have brought down fire from Heaven upon them. He is indeed the Son of Man—no race or people can claim Him. Now, He is asking for the witness of those whom He has befriended, loved, helped. And no one answers—they all forsook Him and fled.

PRAYER

JESUS LORD, may I ever witness for Thee and Thy truth. May I ever be ready with my answer for the hope that lies within me. A witness is a voice with a message. Thou great Witness for the Truth, may I ever be willing to lay down my life for others. Whatever Thou dost ask of me, may I be found ready, for Jesus' sake. Amen.

STRUCK

And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me? Now Annas had sent him bound unto Caiaphas the high priest.—
JOHN 18: 22-24.

BOUND! Struck! Oh, my Lord and my God to what depths of humiliation Thou didst go for me! My heart grieves at the thought of it. For *me!* There was another tied up with thongs who counted it an honour to be inseparable with His Lord. Paul and I agree that the intimacies, the secrets, the riches of the life hid in Thee, are reserved for those who suffer for Christ's sake. To know the fellowship of His sufferings is Paul's cry. John was imprisoned on Patmos to work under the lash of the military overseer, but he was in the Spirit. And Jesus gave him a revelation of Himself.

PRAYER

JESUS LORD, what are fetters? Nothing at all if Thou art within, living out Thine own life there. Bound and in prison I can sing the songs of joy. I praise Thee that thongs are an honour, a privilege! They enable me to give a better testimony, a fuller prophecy than ever before. Trials are training. Afflictions are instructions. Confinements are enlargements. Enable me to speak to sorrowing souls, because I, too, have suffered. May my song be sweeter because I have proved its worth at midnight and in prison. Help me to succour even as Thyself. Amen.

PETER'S SECOND DENIAL

And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.—JOHN 18:25.

IF I were to ask Peter about his denial, I am sure he would say something like this to me, "Yes, I was cold and tried to warm myself at the enemy's fire. I was in the wrong place. I should have been beside my Master. He told me to take up my cross and follow Him. Literally, expose the old nature to crucifixion, put it on the cross with Me, Peter. Crucifixion! A long, lingering agony! The old nature must be put out of commission, rendered inoperative, in order that I may rule and control you. You don't know yourself, Peter, but you will when Satan has sifted you as wheat and you have denied Me with oaths and cursings. But I have prayed for you—prayed and allowed it long before it came to me!"

PRAYER

JESUS LORD, we do thank Thee for Thy love and careful pruning. Thou dost allow us to fail in order that we may learn through failure that we cannot help ourselves. We must depend entirely upon Thee. But, oh, we thank Thee for Thy love and grace that covers all our sins and failure. Praise Thee! Amen.

PETER'S THIRD DENIAL

One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see thee in the garden with him? Peter then denied again: and immediately the cock crew.—JOHN 18: 26, 27.

AND the Lord turned and looked upon Peter, and Peter remembered the Word of the Lord. Even while Peter was denying His Lord his eyes were on Jesus. And now Peter would say to us:—"Oh, the love I professed! When He so needed me I failed Him! I, who had lived so close to Him! I denied Him—that I knew Him, that I loved Him, that I was His follower! My witness before the world had failed completely. I must take the same place there as with Him alone. What was this awful thing I had done? How He knew me! And then He looked at me (the old look of love) and I was broken-hearted, for it seemed that then and there He took my sin upon Himself."

PRAYER

JESUS LORD, forgive us even as Thou didst forgive Peter, we pray Thee! We thank Thee for the many interviews we too have had alone with Thee after denials and failures. We praise Thee that Thou dost love and lift us. We cannot measure Thy grace. Do not leave us to ourselves. May we quickly learn that our lives are to be Christ-centered and not self-centered. What a Saviour! Amen.

November the Tenth

BACK TO PILATE

Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover.—JOHN 18:28.

JESUS is again brought before Pilate—led as a Lamb to the slaughter. The Lion of the tribe of Judah is also the Lamb of God. Praise Him! Lest they should be defiled. What scorching, scathing words our Lord used to these same self-righteous Pharisees. Read Matthew 23:23-36. It is the Passover-time and all the rules and regulations they observe with a heart full of hatred toward the Saviour of the world. The Passover-Lamb is to be slain, the veil rent, and never again is the mercy-seat to be sprinkled with blood for sacrifice. Now Lamb and High Priest are at the right hand of God. The way is wide open.

PRAYER

OUR Passover-Lamb, give us Thine own spirit of meekness. We have not got it. We need it. Give us the grace of humility, we pray Thee. May we be true and clean in the inward parts. We thank Thee for the blood-sprinkled open way into the Presence of the Father God. Amen.

PILATE

Pilate then went out unto them, and said, What accusation bring ye against this man?—JOHN 18: 29.

PILATE is the Roman procurator. He is invested with the majesty and power of Julius Cæsar. He has legions of soldiers behind him. It really is Pilate before Jesus. He knows his duty. He knows no sedition-monger is standing before him. This man has not raised insurrection against the imperial rule. He is sure of it in his soul as he looks at Jesus. Moreover, his conscience and heart preach the righteousness of Christ and he cannot but reverence Him—I find no fault in Him at all. Yes, the Presence of Christ by His Holy Spirit is a search-light revealing me to myself. But Pilate would not act a brave man's part.

PRAYER

JESUS, Master, we stand before Thee, condemned, weak, unworthy, convicted. We thank Thee for the penetrating gaze which searches every nook and corner of our hearts and lives. Dear Christ, there is no good thing in us. We are weak and vacillating. We know what is right and true, but in ourselves we are unable to follow the gleam. Look in mercy upon us, we pray Thee. Plant Thy convictions, Thy courage, Thy right and might within us. May we ever be true to Thee. Amen.

A MALEFACTOR

They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.—JOHN 18: 30.

WHAT an accusation! The Jews throw back upon Pilate his responsibility and yet he shirks it and will not say the word of acquittal. Pilate has his imitators to-day. Maybe I dare not break with custom. Maybe old comrades and old haunts enthrall me. Maybe I dare not contradict worldly neighbours. Maybe I dare not scorn the consequences for the Lord Jesus' sake. I am quite ready to give Him a dubious allegiance, but I will not be firm, unwavering, decisive.

PRAYER

LORD, may I be all in all for Thee. May I not be a follower that sits on the fence. Take away any man-pleasing and time-serving spirit from me. Oh, rid me of self in all its forms. May I not crucify Thee afresh by trying to shield and advantage myself. Let there be a definite farewell to times and hues. Robe me in Thy crimson vest, I pray Thee. Then all questions will cease. For Thy Name's sake. Amen.

HIS OWN—THE JEWS

Then said Pilate unto them, Take ye him, and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death: that the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.—JOHN 18: 31, 32.

JESUS had told the disciples how He would die—of His trial and crucifixion—but they did not seem to be able to grasp this fact. Pilate would please the Jews. He is vacillating. He does not want the Jews to make complaint of him to his master. And so he sends Jesus to them and to His death. Self and self-interests make him reject Jesus. Let me look at Pilate until I see myself. Am I playing fast and loose with Jesus? Is there any command or precept I reject of His? Am I crucifying Him afresh because I will not obey Him?

PRAYER

LORD JESUS, look me through and through this morning. Am I pushing a responsibility or a blame on any one which is wholly mine? Forgive, I pray Thee! May there be definite decision now as to questionable things. Oh, Lord, how marvelous is Thy patience and love! I am sinful, weak, vacillating, unworthy! I would own Thee as Saviour and King always and deal with Thee directly myself. Quicken! Amen.

THE KING OF THE JEWS

Then Pilate entered into the judgment hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me?—JOHN 18: 33, 34.

CALLED Jesus and said unto Him. I notice three things in the bearing of my Lord as He undergoes His unjust trial—three memorable and meaningful things. First, His good confession. He makes answer to the question, “Art thou the King of the Jews?” He is willing to explain matters; He bears witness to the Truth. I can never be in such awful circumstances as Christ was that day, but I have to face questions regarding my life, my belief and my Master. Let me be always prepared and always glad to respond to every inquiry. Let me be a true witness.

PRAYER

JESUS LORD, may I ever be ready to give an answer to the hope that lies within me. May I rightly divide the Word of Truth. May no circumstance or condition of life daunt me. May I daily know Him Whom I have believed. May His Word, His teaching be a part of my very life for He is the Truth. Amen.

MY KINGDOM

Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.—
JOHN 18: 35, 36.

NO, His kingdom is not of this world. Its author is God. Human powers or strength have nothing to do with it. Human opposition can do nothing against it. Its forces are unseen and mighty. The virtue, wisdom and holiness of the Lord God Omnipotent are in it as Pilate comes to know. It is spiritual. It rules conscience, will and heart. Its home is in the heart of man—inward not outward. Its weapon is love. It gains its ends by the love of God shed abroad in the heart. Its scope is infinitude and eternity. It has no geographical lines; it embraces all nations.

PRAYER

LORD JESUS, we welcome Thee and Thy Kingdom. Our utmost being reaches out for the lights that gleam above it, as well as for the laws that govern it. The unseen forces come from afar. Our souls welcome them. My life is a trophy Thou didst desire. It is Thine. Enthrall me by Thy grace. By Thy gentleness make me great. No time or barrier can stay the progress of Thy Kingdom. Welcome, eternal life! Amen.

I AM A KING!

Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.—JOHN 18:37.

WHAT a King! “I am a King,” said Jesus! How absolute is His authority over me! Unreserved must be the rule of Christ over my spirit, soul and body. Ye are not your own; ye are bought with a price. I belong to the King. In every act, word or deed, I speak for Him. Every thought I harbour should be His. How happy should be His subjects! Why? Because they have His strength and security. He defends me. The Lord is my Rock, and my Fortress and my Deliverer!

PRAYER

WE thank Thee, Lord Jesus, that Thou art not only a Prince, but a Priest as well upon the Throne. Thou art an Intercessor as powerful as a monarch. All dominion is Thine. Thy head once crowned with thorns is crowned with glory now. Happy I should be, Thy little one, for I dwell in the munitions of rocks. Praise God! Amen.

JESUS, THE TRUTH

Pilate saith unto him, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.—JOHN 18: 38.

WHAT is Truth? Pilate must have been conscious that He Who was Truth was standing in front of him. Ever remember it was Pilate standing before Jesus. We, too, stand before Him when we seek the Way, the Truth and the Light. And so Pilate warns us of the sin of sinning against light and rejecting the Lord Jesus, Who is the Truth. He said, "No fault at all in him." No guile found in His mouth. Danger to Rome was the smallest thing he had to fear from Jesus. He detected the malice that lay behind the action of the Jews. To screen himself, to please the Jews, he does the wicked thing. Not all the perfumes of Arabia will sweeten my soul if I so sin.

PRAYER

JESUS LORD, may we not be self-seeking. May we please Thee. We want to be true in the inward parts. Do Thou control us absolutely by Thy Holy Spirit. In Thy Light may we see light. Remove every stain of darkness from our lives, we pray Thee. Oh, let Thy light shine in to-day. Amen,

JESUS, OR BARABBAS!

But ye have a custom, that I should release unto you one at the passover: will ye therefore that I release unto you the King of the Jews? Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.—JOHN 18: 39, 40.

JESUS is bound, led, struck, condemned and a robber released in His place. Whoever in the future might question Jesus' substitutionary work for lost humanity, Barabbas could not. He was free because another would die in his place, bear his sins. Follow Barabbas out of his prison-cell to mingle in the crowd on the way to Calvary. See him at the foot of the cross, looking up into the face of that Holy One, being crucified in his stead. It ought to break his heart. It ought to break my heart as I look and live because He died.

PRAYER

JESUS, Saviour, I, too, am a sinner saved by Thy grace. May I believe it and accept it to the full—Thy gift of unutterable love to all mankind. Let me look into Thy face to-day and see Thy love and anguish for a lost world there. Then may I go out to tell the story aflame with that love. Break our hearts as we contemplate the bitter cup. Yes, Love drank it up. And through the break may others see Thee for Thy dear name's sake. Amen.

CROWNED WITH THORNS

Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe. And said, Hail, King of the Jews! and they smote him with their hands.—JOHN 19: 1-3.

OH, such indignities to my Lord!—now He is scourged, crowned with thorns and a purple robe in mockery put on Him before Whom angels worship and sing, “Holy, holy is the Lord!” And they smote Him with their hands. My Lord and my God! The creatures He had created! To what depths of humility He has gone!—for *me*! Surely He emptied Himself. Let me move along with Him until I, too, am broken and enter into His sufferings, emptied of self, becoming one spirit with Him, ever seeking and bringing lost humanity into the presence of the King of Kings.

PRAYER

KING of Love, we adore Thee! Thou hast broken our hearts as we behold Thee suffering untold agonies that Thou mightest bring us home to the Father. What a sacrifice was Thine!—voluntary, vicarious, solitary and triumphant! Thou didst take our nature upon Thyself to pour it out in death. We praise Thee! Thou hast saved us! We worship Thee, Saviour, Redeemer! Amen.

BEHOLD, THE MAN!

Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!—JOHN 19: 4, 5.

JOHAN says, "Behold, the Lamb of God!" Pilate says, "Behold, the Man!" He came seeking. He has been despised and rejected, and comes now in the garments of humiliation. Yet as we look at Him, we behold both "Lamb" and "Man." He is man at man's best. We worship at His feet for we realize He transcends every narrowness and overleaps every barrier of sex or class, of epoch or nation. He is the Man for all and for *me*. He is Man without spot, and will both condemn my sin and save me from it.

PRAYER

THOU blessed Lamb of God, I thank Thee for Thy dedication to the Father God. The fullness of God was in Thee and Thou wast one with Him from center to circumference. Therefore Thou hast brought me home to the Father's house from the far country. Thou hast shown me the intimacy there after absence, revolt and rebellion. May the Father's will be my meat and my drink, too. May the Father Himself be the passion of my heart, too. We praise Thee! Amen.

THE SON OF GOD

When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate saith unto them, Take ye him, and crucify him: for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.—JOHN 19: 6, 7.

YES, let me look at Him and consider Him as did the Jews. Do I say, crucify Him, by my life, my words, my actions? Let me remember I wove the crown of thorns for His brow. I broke His heart. For me He was made a curse. My sins lay heavy on His sinless soul. This drove Him into the uninhabited land. What a price He is paying to ransom me! As I behold my soul is moved to adoration, worship. Like Pilate I say, I find no fault at all in Him, but only love that loves to the uttermost, to the last limit. Only the Son of God could do this.

PRAYER

JESUS LORD, Thou didst endure. Thou wast willing, cheerful and glad to bear my sins. Jesus, Master, endue me with Thine own spirit of a soldier's militant constancy. Help me to bear persecutions with overcoming love. May adoration and thanks be in my heart for God's delays and afflictions. Help me to rejoice in suffering, counting it an honour. Ah, dear Christ, strengthen me! Amen.

WHENCE ART THOU?

When Pilate therefore heard that saying, he was the more afraid; and went again into the judgment hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.—JOHN 19:8, 9.

HE is brought as a Lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth. We realize anew that it is Pilate before Jesus, not Jesus before Pilate. What an opportunity Pilate had! What a weakling! Afraid! Yes, fear is of Satan! How completely the prince of this world seemed to control those in human authority. But we read, Now is the prince of this world judged; also, that the prince of this world comes and finds nothing in Me. No, praise God!

PRAYER

JESUS LORD, when we come with our questions to Thee we find that Thou art the answer to all our questionings. To faith Thou dost respond. We know Thou didst come from God. We know Thou hast redeemed us. We know Thou art dwelling now in our hearts even as Thou didst say. Thou hast not left us alone. Thou didst stand alone for us. We praise and adore Thee! Amen.

POWER

Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.—JOHN 19: 10, 11.

PILATE is talking of power. What is power? Love is power in the last analysis. Love Incarnate was standing in Pilate's presence, yet he knew it not. "All power is given unto me," Jesus said. We read before this that no man laid hands upon Him and He escaped because His hour had not yet come. And again, but this is your hour and the hour of darkness. Later, Peter tells them that Herod, Pilate, the Gentiles and the people of Israel were gathered together. We must remember the greater sin of Judas and Caiaphas. Yes, it was their hour and our Lord submitted for us.

PRAYER

OH, we praise Thee, Thou precious Christ! Our hearts are overwhelmed with the magnitude of Thy love, of Thy great redemptive work for us. Help us to see it in all its fullness. May we accept it. May we live in it. Give us Thine own spirit of submissiveness that we, too, may be the means of showing the love of the Father God and leading souls home. May we ever remember that love is power for Jesus' sake. Amen.

THE HATRED OF HIS OWN

And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.—JOHN 19: 12, 13.

READ Luke 23: 1–26 to get a good picture of the vehemence and vindictiveness of the Jews, His own, who had rejected Him. We remember that Jesus paid tribute-money for Himself and Peter. He obeyed the law. Yes, He is King of the Jews! And, what a King! But what a contrast between earthly royalties and His! Christ's kingdom is of another sort. Its life lies in what would pull down all the empires of the world—in love, patience, simplicity, innocence, concession, passiveness and resignation. Pilate must have had glimpses of the glory of the King for he sought to release Him.

PRAYER

LORD JESUS, my heart is Thy throne. Let me to-day own Thee as King and Lord in all my ways. Pervade my entire being with Thine own spirit. Produce Thine own fruit within me. How helpless I am! There is no good thing in me, Lord! But Thou art within. Live out Thine own life of purity, love and righteousness in me, I pray Thee. My King, I worship at Thy blessed feet! Amen.

BEHOLD YOUR KING!

And it was the preparation of the passover, and about the sixth hour : and he saith unto the Jews, Behold your King! But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.—JOHN 19: 14, 15.

IN these two verses we have the final rejection of the King by the Jewish authorities and people. Here John uses the Roman computation of time while Mark uses the Hebrew—the sixth hour. Again Pilate, after he has brought Jesus forth, says, “Behold your King!” “We have no king but Cæsar,” they reply, and so Hosea’s prophecy is being fulfilled; for the children of Israel shall abide many days without a king . . . and without a sacrifice. Is He King of our lives? Or is there desolation in our lives even as in the lives of His own because of our rejection of Him?

PRAYER

JESUS LORD, rule over my spirit, soul and body. I am not my own. I belong to Thee, O King of Kings! Instead of away with Him, I cry closer to Thee, Lord Jesus! May every thought I harbour or cherish be of Thee—Thy thoughts my thoughts! May I show I belong to Thee in every act I do, every word I speak. This is not too hard for Thee to perform in me for Thou art the Victor. We praise Thee! Let this fact reassure me in my every necessity. Praise God! Amen.

HIS CROSS

Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away. And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha.
—JOHN 19: 16, 17.

OH, Pilate, how could you do it? Yes, He bore His cross, but one was allowed to share the honour—Simon helped Him. Am I willing to-day to lift and shoulder and carry Christ's shameful load? John Huss had a cap put on his head with a mock title on it, and he said if my Lord wore a crown of thorns for me, why should I not wear this for Him? We may well inquire into our lives if the cross is not apparent there these days. Let us court suffering with Him and for Him. It is the highest honour He can confer upon us—the fellowship of His sufferings. Simon, thou wast greatly honoured!

PRAYER

JESUS CHRIST, what burdens bowed Thy head! Keep us looking at Thee, bearing Thy cross until the glory of it shines in and through us. Thou wert led as a Lamb to the slaughter. Oh, Lord Jesus, produce Thine own spirit within us that we may be Thy true representatives here. May we kiss the cross. May we worship and adore Thee as we look, and beholding, be changed. Oh, we do thank Thee! Amen.

CRUCIFIED

Where they crucified him, and two others with him, on either side one, and Jesus in the midst.—JOHN 19: 18.

SEE Matthew, Mark and Luke for order of events which John does not give. Two others were crucified with Him. One became His trophy, His captive. Do we find anywhere in God's Word such faith? What a transformation! Out of Christ in the morning, in Christ in the afternoon and with Christ in the evening. How completely He identifies us with Himself! This day shalt thou be *with Me* in Paradise! It seems to me this thief must have had a vision of the angels of God hovering over that middle cross ready to unsheath swords and destroy mankind, but no word of command is given. The Son of God, yea, God Himself, lets the creatures He has created crucify Him. Oh, Love Incarnate!

PRAYER

JESUS, Thou art ever in the midst. Where sin and sorrow are Thou art there. I praise Thee! It is Thy death that satisfies the heart, brings my will into subjection, regenerates my life. Oh, strange, sweet, solemn Cross! Let me ever look and live! Only in its nearness is there life—abundant life! Let me never forget that lifted up Thou dost draw. I pray that you may find in me the compensation of that bitter cross. Amen.

*JESUS OF NAZARETH, THE KING OF
THE JEWS*

And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS. This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written.—JOHN 19: 19-22.

PILATE wrote a title also, but God held his hand while he wrote. It was in Hebrew, Greek and Latin. What a prophecy! And so the spread of Christ's name is through the Latin Government, the Greek language, the Hebrew synagogue. It also preaches Christ a King mightier than Cæsar, a prophet wiser than Socrates, a priest better than Aaron. The accusation is a Divine proclamation, a sweet invitation and a consolation too deep for words. I read in it all I want and need.

PRAYER

JESUS, bring me under Thy law most salutary, most gracious. Teach me to govern myself. Win for me an empire over many hearts here and now. Create beauty in my soul and make it lovely. Give Thine own wisdom. Answer my deepest questions and garrison with Thine own peace. Cancel my hideous guilt. Clothe me in Thine own righteousness. Sanctify, I pray Thee. What a King! I crown Thee Lord of *all*! Amen.

HIS GARMENTS

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.—JOHN 19: 23, 24.

RIGHT here let us read Psalm 22—a graphic description of crucifixion. Let us enter into His sufferings and gaze until our hearts are melted. How minutely Scripture is fulfilled. Yet there are those to-day that will not look at the Cross of Christ, but are trusting in their own character-building, which is sinking sand. The people of the world to-day are buffeting the Cross about. His beautiful garments of frankincense and myrrh, so fragrant, are of no account. Indeed, lots are cast for them. Oh, I wonder who got and wore that priceless garment! And what effect it had on his life!

PRAYER

OUR Christ, we have been seeing Thee clothed in humility. How fragrant are Thy garments of Light! Thy inner glory shone through on the Mount. How wonderful Thou art! No outer garment could conceal Thy glory. Yet Thou hast said, I have given them My glory! Oh, help us to realize our inheritance as children of Light for Thy dear Name's sake. Amen.

BEHOLD, THY MOTHER!

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.—JOHN 19: 25-27.

JESUS, in His deepest agony, is ever mindful of others who are near and dear. It is the utterance of the ever-loving heart. "Behold, thy Son!" He says, and "Behold, thy Mother!" The sword is piercing Mary's heart and soul. He is grieved for her and makes provision for her. The closer I draw to Him, the deeper and truer my human affections will be. He has the supreme place; being supreme, He refines and intensifies all other affections. A study of the character of Mary, the mother of Jesus, will enrich any life. Here her fortitude is a thing to admire—stood.

PRAYER

HOW wonderful is Thy love, O Christ! Thou didst never think of Thyself. We praise Thee for the place and position Thou hast given mankind. Thou art with us when our hearts are broken. Thou art with us in the lonely place. Thou dost always make provision for us. We thank Thee for the surprises of Thy love and care. Amen.

I THIRST!

After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.—JOHN 19: 28, 29.

THAT Scripture might be fulfilled, He saith, “I thirst!” It is the utterance of the longing spirit. This is an open window into the keenness and the awful pain of His sufferings. It is also a suggestion of the eagerness and strength of His longing for souls. He is thirsting for the souls of men and women who are dead in trespasses and sins apart from Him, Who is life. He died to save the world. He is hungering for all to come to Him. What am I doing to slake and appease His thirst?

PRAYER

MY Christ, of the longing, thirsty heart, I thank Thee for this hint of Thy intense longing for souls. What a profitable place is Golgotha! Let me live on its slope. May its fruitage be daily in my life as I eagerly, joyously seek other souls in Thy power and strength. What do I see there? The love of the Father God. Oh, yes! A triumph of self-surrender on Thy part, O Christ! But, oh, so much more! Thy death is a jewel flashing with the seven colours of the rainbow of hope. Life is there—abundant life! Praise God! Amen.

IT IS FINISHED!

When Jesus therefore had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost.—JOHN 19:30.

IT is the Victor's cry. The utterance of the conquering life. On the Cross where Christ seemed defeated, the weakness of God is stronger than men. This word is decisive, final and glowing with an eternal radiance. It means that prophecy and promise are fulfilled. Also that God's law and holiness are satisfied. Here God's mercy and grace are revealed. Sin is forgiven. Righteousness is mine. Heaven is opened. I am saved!

PRAYER

MY Christ, in time and in eternity I shall ever thank and praise Thee! The Cross is my salvation. Low I am brought. The praise of my redemption belongs to Thee. The whole wind of God's sentence against my sin overtook Thee. My transgressions, which I cannot number, were laid on Thee. Thou didst receive the spear of my adversaries. All my sin is finished and gone and I shall see it never more. May Thy Cross transform me, slay my indolence, conquer my selfishness, banish my despair. Praise be to Thy great and glorious Name! Amen.

NOT A BONE OF HIM BROKEN

The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced.—JOHN 19: 31-37.

A GREAT French scientist of a later day tells us blood and water always come from a broken heart. He died of a broken heart for *me*. When they came to Him He was already dead. This bears out His words in John 10: 18—I lay down My life of Myself. John breaks in here with his motive in writing this Gospel—that ye might believe.

PRAYER

JESUS LORD, in love and adoration we bow before Thee! We look at Thy pierced hands and feet, Thy wounded side, and worship and adore Thee. Give us, we pray Thee, the same undying spirit of laying down our lives for the brethren. May we be continually offering to Thee the threefold sacrifice of the believer-priest—our own living bodies, our substance and the praise of our lips. Glory be to Thee on high, our Redeemer, Friend, Advocate and Lover of our souls! Amen.

THE ENTOMBMENT

And after this Joseph of Arimathæa, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus: and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus therefore because of the Jews' preparation day; for the sepulchre was nigh at hand.—JOHN 19: 38-42.

I BELIEVE when Nicodemus came to Jesus by night and got the vision of the lifted-up One, that later he and Joseph of Arimathæa prepared this sepulchre, for we read it was nigh at hand. Joseph belonging to another place would not need a sepulchre in Jerusalem. We can easily imagine these two talking about Christ, believing in Him, loving Him. When faith must show itself they come to claim His body. They render Christ a great service. He had been working in their souls. Now His love lays constraint upon them and they prepare the tomb and identify themselves with Him. Let us encourage all secret disciples and not judge them, for silence will give place to testimony.

PRAYER

JESUS, Lord, Thou hast Thine own way of working. True faith will never hide from Thee. Lead us all out into the light of day. Let me never be hampered by fear. Nothing must darken my path. Give me Thine own courage. I would dedicate myself to Thee. Amen.

THE FIRST DAY

The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.—JOHN 20: 1, 2.

NOTICE, The first day of the week cometh. In Matthew it reads, "In the end of the Sabbath—lit., end of the Sabbaths." The Sabbaths end, the first day comes. The first day in the dispensation of Grace is especially sacred, but in all other respects it is in contrast with the Sabbath. One is the seventh, the other the first. The Sabbath was God's creation rest-day; the first day was Christ's resurrection-day. On the seventh day God rested; on the first day Christ was ceaselessly active. The Sabbath commemorates a finished creation; the first day a finished redemption. The Sabbath was a day of legal obligation; the first day one of voluntary worship and service. Mary attests my Lord's resurrection. It is all vividly told—stone taken away—runneth—best of all, it is an empty sepulchre.

PRAYER

LORD, Thou hast broken the shackles. Let me look at the empty tomb with faith and love. It is a pledge of a new life for me. I praise Thee that I may know Thee and the power of Thy resurrection. Let me cling to Thee with great affection even as Mary did. May I ever remember what this day commemorates and devote its hours to Thee and to Thy service. Amen.

PETER—JOHN

Peter therefore went forth, and that other disciple, and came to the sepulchre. So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie.—JOHN 20: 3-6.

PETER attests my Lord's resurrection, too. John outruns him. But he is the impetuous, ardent, impatient man. He steps into the empty sepulchre. He marks everything. If he does speak and act on the moment he can follow his quickness by intelligent reflectiveness. Let me give Christ something of Peter's rapidity and decision. John, too, attests my Lord's resurrection. He is so different from Peter. He lingers, shrinks, ponders and wonders. He stands brooding over His Master's resting place. As soon as he enters his faith is convinced.

PRAYER

LORD, let me too attest Thy resurrection power! Let me be quick, sensitive to the Spirit's leading, able to decide what is Thy will and way. If slow of heart, quicken me. Anyway, Lord, only own me as Thine own in all things. Take my faculties, permeate them, use them. Let me not in anything be faithless, but believing. Amen.

JOHN

And the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. Then the disciples went away again unto their own home.—JOHN 20: 7-10.

IF John is brooding and quiet when he enters the tomb the light breaks—he sees and believes. In two distinct ways he outruns Peter that day. May John's quiet meditation and unshakable confidence be mine as I view the empty tomb of my Lord. The orderly, folded napkin attests my Lord's resurrection, too. As yet they knew not the Scripture that He must rise from the dead. Not one of them, with the possible exception of Mary of Bethany, seemed to understand. Did Nicodemus and Joseph, I wonder? At least they prepared a sepulchre for my Lord.

PRAYER

LORD, cure us of our dullness of vision. May we know that it is the unseen things that are real, not the seen. There is so much we should know, but we do not. Oh, the light we have! Forgive us that the tomb means darkness to so many of us rather than light. Let us glory in our Lord's empty tomb for His dear sake. Amen.

MARY

But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him.—JOHN 20: 11-13.

MARY will never forget how Jesus saved her from seven devils. She is greatly indebted to Him. She owes her life, her peace, her hope to Him. Thus I begin an acquaintance with Him I love. First, in the conviction of sin with which He alone is able to cope. Second, realizing the sufficiency of His salvation. Thirdly, in the gratitude that binds me now and forever to my Deliverer Who has done great things for me. Now she is greatly agitated. She stands, weeps, looks and stoops. To her womanly soul is granted now the vision of angels. No cold calm reason will do for her emotion at this time. How the dear Christ knows me and meets my need always!

PRAYER

LORD JESUS CHRIST, Thy love is a marvelous thing! We praise Thee! Love and gratitude will always bring vision from Thee. If we have a need Thy surprising love will spring to meet it in ever new and varying ways. But, Lord, angels will not suffice, we want Thee. Thou, O Lord, art all we want! Amen.

HIS RESURRECTION BODY

And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.
—JOHN 20: 14, 15.

TWO facts I notice about my Lord after He has broken the bonds of death and risen to newness of life. First, He keeps His bodily identity so that old friends recognize Him. Next, this identity is accompanied by a stupenduous change of habit and properties. Yes, they hear His voice, speaking peace. They call Him “Rabboni,” but He has altered, too. The old limits do not confine Him. His is a body in which the spiritual has assumed control over the material. Wondrous liberty and power are His. He passes through closed doors. Their bolts and bars are nothing to Him.

PRAYER

MY Christ, Thou Who art the first fruits, may I know and believe that all this awaits me, too, for I am Thy servant and friend. I praise Thee that I, too, will know and be known. Lord, to bear the likeness of Thy glory! My soul will be liberated and perfected, too! I am journeying on to the goal of the risen Christ. Lord, I thank Thee for the fullness of life that is mine now and here. Amen.

“MARY!”

Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.—JOHN 20: 16.

OH, yes, He calleth His own sheep by name—“Mary!” “Rabboni,” is her reply. It is the debtor’s word; the word of one who has been delivered. Rabboni! It is the servant’s word. Glad will Mary be to listen to His slightest word and gird herself with the slave’s apron. Rabboni! It is the lover’s word. In Mary’s affection there is worshipping and holy joy. May the King’s enchantments enthrall me, too. Rabboni! It is the pilgrim’s word of expectation. By and by I shall be summoned into His very Presence and be at Home.

PRAYER

RABBONI, *my* Master! I am Thy bonds slave, bound with cords of love that cannot be broken. Nothing can sever from Thee! I praise Thee! What happy servitude is mine! Thy Masterhood over me is eternal. Daily, there is joy and contentment in Thee. Daily, bind me closer to Thee. There is none to compare with Thee, O Christ! Thou dost call Thine own by name—even a new name. Amen.

THE NEW JOY

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her.—JOHN 20: 17, 18.

“**T**HREE views are held: (1) Jesus speaks to Mary as the High Priest fulfilling the day of atonement. Having accomplished the sacrifice, He was on His way to present the sacred blood in Heaven, and that, between the meeting with Mary in the garden and the meeting of Matthew 28: 9, He has so ascended and returned: a view in harmony with types. (2) Mary, knowing as yet only Christ after the flesh, having found her Beloved, sought only to hold Him so; while He, about to assume a new relationship to His disciples in ascension, gently teaches her that now she must not seek to hold Him to the earth, but rather become His messenger of the new joy. (3) That He merely meant: Do not detain Me now; I am not yet ascended; you will see Me again; run to My brethren, etc.”

PRAYER

OUR Christ, we are Thine. Again Thou dost so closely identify us with Thyself—one with Thee. My Father and *your* Father is a great comfort to us. Thou hast indeed brought us home to the Father God. How can we praise and thank Thee as we ought! Help us to-day to rest in this great truth. We are so safe in Thee. May this message of the new joy find a deep lodgment in our hearts. Amen.

FREEDOM

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad, when they saw the Lord.—JOHN 20: 19, 20.

CHRIST makes me sure of His salvation. Standing in the upper room, He showed them His hands and His side. Praise be to Thy Name! The print of the nails are windows to see Thy love through! Here is the victorious pledge that my burden is gone, the day has dawned and all is well. Out of deep humiliation into triumph He comes. Thus He communicates His own peace. More than forgiveness is mine—the assurance of love is mine; the intimacy of the home is mine; a conscience that cannot accuse is mine; a heart that is satisfied is mine; release from oppression, deliverance from temptation, and fruitage from affliction are all mine.

PRAYER

LOVER of my soul, Thou art giving, giving ever! What freedom is mine now! Thou art my Peace. What assurance is mine! What gladness! What joy! Praise be to Thee on high, ever living for Thine own, of which I am one. Amen and Amen.

ONENESS

Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained.—JOHN 20: 21-23.

NOW Christ qualifies for His work. As the Father hath sent Me, even so send I you. His mission is my mission. I am to distribute His grace. I am to live with Him, converse with Him, till I am robed in His holiness and set on fire with His zeal. Then I speak His word in His name and in His power. May I, too, fill up that which is behind of His afflictions for His Body's sake, which is the Church. Thus I enlarge the scope and power of His Kingdom.

PRAYER

MY Christ, empty me! Fill me with Thy fullness! Breathe on me that I, too, may receive a new anointing of Thy Holy Spirit. He is with me, in me. I would be more yielded to Him. May He be allowed to illumine Thy Word. May His sensitiveness expose all sin's disguises. May His consecration in me enable me to burn out for Thee. What gifts Thou dost give! Amen.

December the Fourteenth

THOMAS

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.—JOHN 20: 24, 25.

JESUS again appears to the disciples and Thomas is present. We remember here that at the time of Lazarus's death and resurrection, Thomas wanted to go to Jerusalem with his Lord, that he might die with Him. His love for Jesus was absolutely unselfish. He never expected anything but death with Him. Jesus now honours that love. Was Thomas different from the others in respect of belief? I think not.

PRAYER

JESUS, Lord, how patient, how loving Thou art with Thy unbelieving children! It is seeing Thee that produces faith. Thou dost understand our limitations, our weaknesses. No, Thou wilt not leave us alone to wrestle with doubt, but in Thy gracious love will come Thyself and dissipate all fear. We praise Thee! Amen.

THOMAS

And after eight days again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.—JOHN 20: 26, 27.

THE doubter is convinced by actual contact—by sight. Thomas may have had a sufficient reason for being absent on the first Christian Lord's Day evening. How much I miss if I let a notable chance of missing Christ go by! Let me be found on the watch tower with the company of believers. And let me not be severe on the doubters; Christ was not. Let me like Him give them my sympathy and help.

PRAYER

LORD, let me have the faith that lays hold of Thee, for apart from Thee I can do nothing. Apart from Thee I am unable to speak to the heart of any one, or to call forth repentance, trust, love and surrender. If Thou art with me all is well. By Thy gracious love cure me of every doubt. Jesus, Lord, leave me not alone, I pray Thee. Bind me to Thyself for time and eternity. Amen.

THE GREAT CONFESSION

And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed.—JOHN 20: 28, 29.

THE blessedness of faith has no bounds. Thomas leaps to the fullest belief—"My Lord and my God!" he cries warmly, passionately, vehemently. For flesh and blood hath not revealed this unto him. He is ashamed of former questionings. Now he leaves them. His love and faith rise to a richer, fuller confession than came from any of the twelve. As the trial of faith is always testing and storm, the triumph of faith is clear and full. Those are most blessed who do not see and yet believe. They have the inner Light. They have the Spirit's unveiling of the mystery of godliness.

PRAYER

LORD, let the sunshine of Thy love so permeate me that there will be no limit to my enthusiasm, my devotion and my ardour. May this love be shed abroad in my heart until it overflows to others. Thou art the brightest and nearest of all realities. Nearer than breathing Thou art. Oh, I do praise Thee! Amen.

THAT YE MIGHT BELIEVE

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.—JOHN 20: 30, 31.

NOW John tells us why he has written his Gospel—that ye might believe and have life through His name. I do not now see Christ with my very sight; the heavens have received Him until the restitution of all things. But I do not reach the full height of faith, till I believe without the demonstration of the senses. Let us read this Gospel, love it, believe it, feed upon it, for it reveals the wooing Christ, the Son of God in all His love and beauty.

PRAYER

DEAR Christ, may we be epistles known and read of all men. May our faith grow by leaps and bounds as we contemplate Thee Who art life. May our one desire be to make Thee known to others by our life, acts and words. Keep us beholding Thee, for we know that only in this way faith is created, enlarged and brought to perfection. For Thy dear name's sake we ask it. Amen.

THE EPILOGUE

After these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.—JOHN 21: 1, 2.

THE risen Christ is Master of our service—"If I will." How Christ loves the old places! He manifested Himself again by the Sea of Tiberias. He had been there often. What wonders He had wrought on these waters and by these shores! The lake among the hills was dear to Him. Have I spots endeared to me by His Presence, where I have met Him face to face? Let me look again to the dear and familiar surroundings. He will be there for they are hallowed and consecrated in the most sacred sense.

PRAYER

JESUS, Master, Thou art in our hearts, so very close. We have only to get quiet, listen to Thy Spirit's voice, and in response to faith, we hear Thee say, "peace." Master, may Thy will not ours be done in our lives. Perfect that which Thou hast begun, we pray Thee. Order our lives and service Thyself. May we hear Thee say to-day, this is the way, walk ye in it. Amen.

SERVICE IN SELF-WILL

Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.—JOHN 21:3, 4

HERE is service in self-will under human leadership. The result is the same as in a former time—they caught nothing. Unless the Master of our lives is with us guiding, directing, controlling, there will always be barren results. Oh, may we learn the lesson of this chapter! Christ, if needs be, will use the ministry of disappointment. Nothing! This is His discipline and education. Perhaps I should not have returned to the old calling. Am I proud of my skill? Let me learn the self-abandonment of trust.

PRAYER

JESUS, Lord, teach us Thine own way, only do not leave us to ourselves. We have no skill apart from Thee. We must give ourselves to Thee first. Then all that we possess and are. And even the thing we think we can do, if yielded to Thee, will yield amazing results. Lord, we know this from past experience. May we ever put it to practice in our lives through faith. Amen.

THIS SERVICE TESTED

Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.—JOHN 21 : 5, 6.

NOW this service in self-will is tested. There are only barren results. Children—born-ones, bairns—He calls them. They are His! The answer to His inquiry, the Mighty Helper close at hand, is No! Here we have Christ-directed service and the result is the same as when Peter drew the miraculous draught of fishes and recognized he was in the Presence of the One Who made the fishes (Luke 5 : 7-11). At that time Peter laid down even his technical skill as a fisherman at Jesus' feet. Had he forgotten so soon?

PRAYER

LORD, Thou art ever with us at every moment and in every set of circumstances. May we never forget it. Every moment we can be in fellowship with Thee and Thy Almighty power is at our disposal. Let us ever remember that it is the moment-by-moment life that assures victory. Thou art the Victor! Have Thy way and will with us! Use us for Thy glory! Amen.

WHOM JESUS LOVED

Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked,) and did cast himself into the sea. And the other disciples came in a little ship; (for they were not far from land, but as it were two hundred cubits,) dragging the net with fishes.—JOHN 21: 7, 8.

JOHN hides himself in his Gospel. Only three times do I hear him—the disciple whom Jesus loved. First, “Rabbi, where abidest thou?” Here he would meet Christ privately and get acquainted. Later, after much knowledge of his Lord has come to him, he says, “Lord, who is it?” in the upper room, not, “Lord, is it I?” as said the others. Finally he is the lover and saint, and says, as Christ stands on the shore, “It is the Lord!” So it is love that clings, trusts and worships—and thus I meet Him everywhere.

PRAYER

LORD JESUS, how gracious Thou art! In the dawn of a new day my prayer is for close fellowship with Thee. Draw near to illuminate Thy Word, scatter my fears, give victory over sin, make me of use to Thee and others. Never let me boast of my fidelity; let me boast of *Thee*! Thou art able to keep me from stumbling. May my love recognize Thee on any beach of life and cry from a full heart, “It is the Lord!” Amen.

THE MASTER ENOUGH FOR OUR NEEDS

As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.—
JOHN 21:9.

THE risen Christ still charges Himself with the temporal needs of His people. He remembers me in the home, in the market-place, in the shop, in the field, in all the daily walk, as well as in the Church. Therefore, let me cast all my care upon Him for He careth for me. The fire of coals is significant to Peter. The only other place where a fire of coals is mentioned is when Peter denied His Lord. They had supped in the upper room together, but that fellowship had been broken. Now He has been restored and there is fellowship again.

PRAYER

LORD Jesus, when others see only the gray morning, the rippling waters, the line of the shore, may my love leap to Thy presence. How thoughtful is Thy love and care! My temporal needs are thought out and given to me by Thine own gracious hands. Kindle a fire in my heart that will never go out. May I give thanks continually. Praise be to Thy name! Amen.

THE NET NOT BROKEN

Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.—JOHN 21 : 10, 11.

HE Who calls the fishes into the net and holds them there is the One Who created them. The Christ-directed service brings great and lasting results—nothing out of gear, out of place. When He is with us and manifests Himself, how clear is the atmosphere! How plain is the pathway! How restful is the heart! Every need supplied—more than we can ask or think. And so the hour is fragrant with His presence, and their hearts burn within them as once more there is unbroken fellowship and communion in the old haunts.

PRAYER

MY Christ, Thou art ever present though unseen. In a minute I can rise from defeat, uncertainty and from the vexations of time into the calm of eternity, having fellowship with Thee. How wonderful it is! How true! Jesus, Lord, come very close! Listen to me! Thou art kind and appreciative—ever the same. Comfort me. Quiet me. Reassure me. Make my service profitable to Thee. Amen.

MY GOD SHALL SUPPLY ALL YOUR NEEDS

Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh, and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.—JOHN 21: 12-14.

THE Master is surely enough for the need of His servants. "When I sent you without purse, and scrip and shoes, lacked ye anything?" And they said, "Nothing!" But My God shall supply all your needs—not a few but *all*. Now the risen Christ has supplied the food for their breakfast. The lesson is obvious. Do My will; obey Me; let Me live in thee directing thy service, and I will meet every need of your life. Henceforth ye are not your own, but are My representatives here to show Me forth.

PRAYER

OUR Christ, how slow we are to learn this mighty truth! Forgive us, we pray Thee! Before we call Thou dost answer is a truth we know. Not only our temporal needs Thou dost supply, but the deeper spiritual needs of our lives, Thou art deeply concerned about. Sometimes when we least expect it a great, glad surprise-blessing comes, and we say, "It is the Lord!" We thank Thee! Amen.

LOVE

So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.—JOHN 21: 15.

NOW our Lord tells Peter the only acceptable motive for service—love, deep, undying, Divine love. He uses the Greek word for Divine love and of that love which the law demands (Luke 10: 27). Peter replying uses the Greek word for “I am fond of Thee.” It is a word expressing a lesser degree of love. Well, Peter, if you love Me, feed My lambs—new-born babes need the sincere milk of the Word. It is not by accident that Peter is so prominent in these last chapters of John. After the feet-washing he is soon to need the work of the Advocate, because of testing and failure. Now he is being recommissioned.

PRAYER

LORD JESUS, the lambs are all about us. May we feed them with the broken pieces of the Bread of Life. May our mission to them be simple and satisfying. Oh, Lord, there is great need along these lines. Teach us Thyself how to reach, influence and bring the young lives of our land to Thee. We are so impotent. We look to Thee. Amen.

LOVE

He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.—JOHN 21: 16.

A GAIN our Lord uses the word for Divine love and Peter uses the lesser word. Now he is told to feed the sheep—tend the sheep. I cannot think that our Lord was reminding Peter of his denials, his sin, for He has never reminded me of mine, once forgiven. Peter was tested three times. First, as to his possessions; second, as to his technical skill as a fisherman; third, as to his witness before the world. Jesus had said “*I will make*” you a fisher of men—to catch men alive. The Master was reminding him of this and what his work was to be. Peter had three distinct calls to service. Our Lord may have been reminding him of this.

PRAYER

L ORD JESUS, we praise Thee for the love that probes deep, reminds us of our first estate, recommissions us when we fail, does not leave us to ourselves. Shed abroad Thy love in our hearts. Give us this same spirit, we pray Thee, for Thine own Name’s sake. Amen.

LOVE

He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.—JOHN 21 : 17.

NOW our Lord takes Peter's word of the lesser love —am fond of. And Peter is grieved. But, Peter, when you are baptized with the Spirit of love, you will understand and know and love as I love. Wait, Peter, until you be endued with power from on high. The power and life for your work is all mine, Our Lord must have said all this to him. Once again there is self-directed service when they cast lots for another disciple. The Lord had His disciple ready—"one born out of due time." When the power fell there were added unto them three thousand souls. What a catch of men! The Lord had made good His word to Peter.

PRAYER

OUR Christ, how far to travel there?—from self to Christ. Control us absolutely, we pray Thee. Baptize us afresh with Thy Spirit. May we feed the sheep and the lambs under Thy direction and guidance. Lord, save us from doing those things that are not in Thy will for us. Give us clear discernment of spirit. Amen.

IF I WILL

Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not.—JOHN 21: 18.

THE Master appoints the time and manner of His servant's death. This is very plainly taught here. And this death will bring glory to God. Tradition tells us that Peter was crucified as was his Lord, only head down, for he said he was not worthy to die as did his Lord. We know he was faithful unto death. He himself tells us this—"knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ has showed me."

PRAYER

LORD, Thou hast ascended; Peter has ascended; we will ascend and be at home with Thee, at Thy coming, or before, as is Thy will. Death has no terrors for Thy children who are longing for Thee, to be like Thee and to be with Thee. We praise Thee for Thy great redemptive work! Amen.

FOLLOW THOU ME

This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.—JOHN 21: 19.

CHRIST has a niche, a task, a need for me. "Follow thou me," He says, and the pronoun is very emphatic. I must not squander my hours and my powers over questionings that do not profit. He wants labourers for His vineyard now, at once, without offputting and delay. He wants me. He wants you. There is a corner of His vineyard which He would especially assign to you, and which in the strength and grace of His Spirit you can cultivate as no other. Let me say, "My vineyard, which is mine, is before me."

PRAYER

LORD JESUS, cause me to hear Thy voice. Let me not dally. Let me be up and doing. Let curiosity be laid aside. Thou dost plan and care for the service of others, too. Let my gaze be steadily on Thee and off of others. Give me implicit obedience to Thy slightest wish and command. May I follow Thee, my Beloved! Amen.

TILL I COME

Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?—JOHN 21: 20-23.

CHRIST is the Lord of life, death and the vast forever. His feat is supreme on earth and in heaven. "If I will," He says, and His will settles and determines all. There is an advent in glory which He predicts. "Till I come," that, too, is His Kingly word. I may tarry to His appearing. I may be summoned along the road of death to see His blessed face. This He will decide; the verdict is His alone. Until that happy time He is my Despot and I am His happy slave.

PRA^YER

MAKE haste, my Beloved, for our eyes are toward the morning and the Day-star. We would follow Thee until we come home to Thee. May our testimony ring true as to the faith once for all delivered to the saints. Grant us an abundant entrance, we pray Thee. Amen.

JOHN'S WITNESS

This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.—JOHN 21: 24, 25.

A WITNESS is a voice with a message. The Greek meaning of the word is martyr. Was John a true witness? Oh, yes! Jesus had said, "Ye shall bear witness of me because ye have been with me from the beginning." And he that saw it bare record and his record is true . . . that ye might believe. In his Gospel he does not speak of himself—just a voice. And we know he, too, laid down his life for his Master. We read in the Revelation how Jesus Christ visited His servant on the Isle of Patmos on the Lord's day and gave him a new vision of Himself—opened the heavens and came down to comfort and strengthen His servant, as well as to reveal things which were to come.

PRAYER

OUR Christ, we would be true witnesses to the Truth. We would lose ourselves in Thee. Give us the humility of both servants of Thine, John Baptist and John, the beloved disciple. A voice with a message of Thee is our desire. And if the martyr's way be ours, Lord, Thy will be done, for in the furnace will walk One like unto the Son of God. Oneness as to the pathway, oneness as to the glory! Praise be to Thy great and glorious name! Amen.

Printed in the United States of America

WORKS BY

Evangelist H. D. Kennedy

Does God Care? \$1.00

A fascinating story based on the book of Esther

Misunderstood. Art paper 50c, cloth 75c

Bright, helpful talks on "Christ, the misunderstood One"

Jacob, the Wrestler 20c

TRACTS

JESUS CHRIST HIMSELF
THE DEVIL'S BOOMERANG
WORDS OF COMFORT
A STRIKING INCIDENT
REDEEMING LOVE
RUTH'S VISION
THE TONGUE
PRAYER SATAN SUCCESS
IN HIS NAME
JUDAS

WORKS BY

Annie Richardson Kennedy

The Heartsease Miracle \$1.00

A record of God's answer to faith and prayer

A Year in John's Gospel (daily readings) \$1.50

TRACTS

THE LIVING, INDWELLING CHRIST
THE MASTER'S PRAYER-LIFE
THE MARKS OF THE LORD JESUS
THE GARDEN OF THE LORD
THE ARMOUR OF GOD
PREVAILING INTERCESSORS
THE FOOTSTEPS OF FAITH
THE FRUIT OF THE SPIRIT
OUR DEVOTIONAL LIFE
THE HEAVENLY VISION
THE ENCLOSED LIFE
HE THAT OVERCOMETH
CHRIST THE WORD
SOWING THE SEED
PERSONAL WORK
THE NAME

"Comfort" cards (Christmas, birthday,
etc.) 50c per doz.

These books and tracts may be had from Dept. P,
413 E. 51st St., New York City.

The tracts are sent you free. The only fund for
their circulation is the voluntary offering of readers.
Profits from books used in religious work.

(All rights reserved)

242.2

K38y

c.2

Kennedy, Annie

10417

A Year In John's Gospel

TITLE

DATE DUE

BORROWER

242.2

K38y

c.2

10417

242.2

A Year in John's Gospel

THE MASTER'S COLLEGE
POWELL LIBRARY
SANTA CLARITA CA 91321

THE MASTER'S COLLEGE



3 3540 00021 0668